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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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Number 5.

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home.
Is There One In Yours?

JACK GAINS A LITTLE.

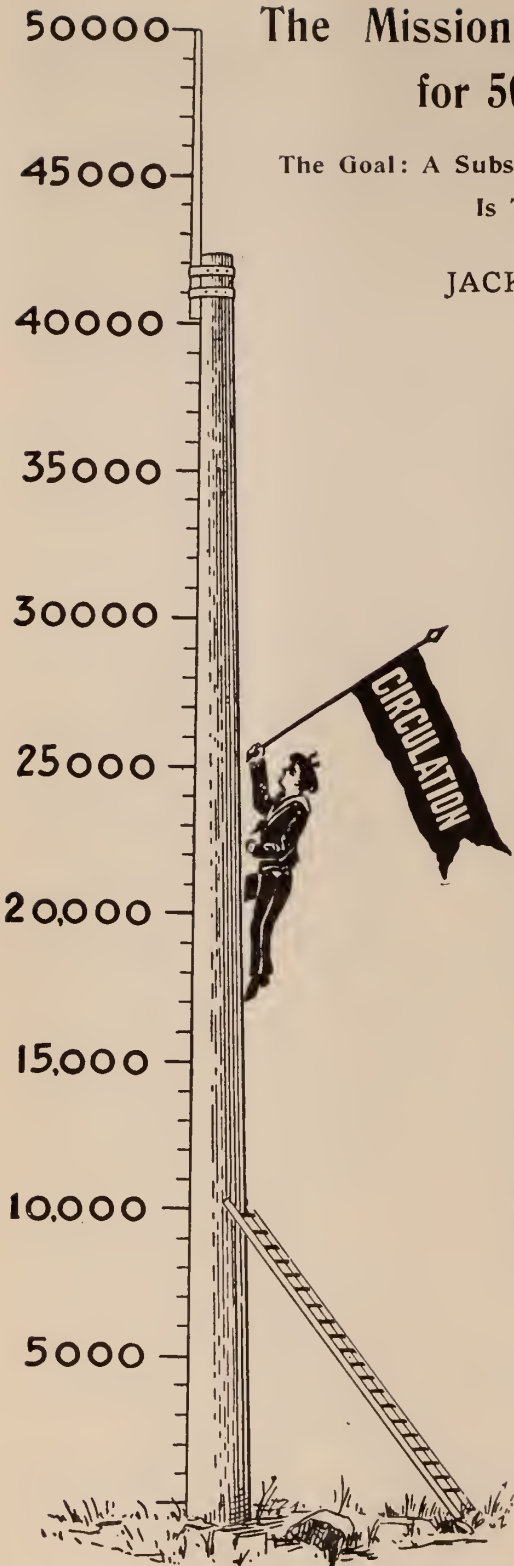
Yes, the little climber is not only holding his own, but putting on a little gain—not as much as he would like, but any gain is better than sticking to the same spot, or slipping back. The month of March gave him a gain of 250 subscribers, and his figure is now 25,250. You see March was nearly as bad a month as February for weather, and the canvassers had to contend again with snow, wind and rain. However April opened up beautifully and the first seven days brought in good returns. If receipts continue throughout the month in like manner, the June number will have good tidings to record in circulation climbing.

* * * * *

"Hello, Jack!"

"Busy now."

Jack's young friends will find in the Junior Department on page 362, a breezy account of a Surprise Party which a select band of Juniors visited upon him recently.





REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH—GENERAL REVIEW OF THE FIELDS.

(INTRODUCTION TO THE ANNUAL REPORT.)

AT THE close of our Mission year, as for many years past, we are called upon to record the blessing of God that has attended the labors of our missionaries and the wonderful manifestations of His providence in the fields occupied by our workers in preparing the way for the coming of His Kingdom. The total number of additions by baptism reported from all our fields is 3,517. This is 332 more than the number reported last year, and is an average of 32 to each ordained missionary. Considering the disturbed political conditions that have so greatly hindered the work in some of our fields, we regard this as a very remarkable showing for the year.

AFRICA.

As stated in our last Annual Report, our responsibility in this field has been enlarged by the fact that some tribes who were outside of our original territorial limit have brought themselves within that limit by appeals for help that could not be resisted.

OPENING OF LUSAMBO.

Several notable events have occurred in the history of the Mission during the past year. The first is the opening of the new station at Lusambo, the capital of the San Kuru District, a large native city containing about 60,000 population. This station will be our nearest point of contact with the Mission of the M. E. Church South established among the Batetela tribe about 200 miles distant. Arrangements have been made for co-operative work with this Mission in the use of the Lapsley for transportation and in the printing work at Luebo, which it is believed will be greatly to the advantage of both Missions.

HOSPITAL AND EXPERIMENTAL FARM AT LUEBO.

Another notable advance movement is the establishment of a hospital at Luebo, the funds for which were contributed by Mrs. M. M. Taylor of Baton Rouge, and by her mother, Mrs. W. R. McKowen, of Jackson, La.

Plans have been made also for the establishment of an Experimental Farm under the care of Mr. W. L. Hillhouse, a consecrated layman from Georgia, who went out during the year at his own charges to devote his life and fortune to our work in Africa. In passing through Brussels on his way out he met the Colonial Minister, Monsieur Renkin, who donated 250 acres of land for this purpose, to be chosen anywhere in the Kassai that Mr. Hillhouse might consider the most desirable location.

He also generously offered to assist in equipping the farm and in stocking it with cattle. A fine piece of land on the Kassai River three miles below Luebo has been selected and is in process of being put in shape for the purpose intended.

LIVINGSTONE CENTENNIAL.

The interest of Christendom in the evangelization of Africa has been newly awakened during the past year by the celebration of the centenary of the birth of David Livingstone, resulting in the establishment of several new missions. One of these deserving especial mention is an independent mission established in the French Congo by Dr. Albert Schweitzer, author of a famous book entitled "The Quest of the Historical Jesus," and widely known as one of the



Missionary World Map.

most brilliant representatives of German Liberal Theology.

RELATIONS WITH THE STATE.

While conditions are far from ideal in the political situation in the Congo, and while many abuses still remain to be corrected, there has yet been such a change for the better that the Congo Reform Association, in connection with which our Committee has long labored to bring about this change, has been formally dissolved, in the belief that its main purposes have now been achieved. At the meeting of the Association held for this purpose on June 16th, cordial tributes were paid by eminent leaders of Church and State in England to Mr. E. D. Morel, to whose devotion and able advocacy the final triumph of justice and humanity was so largely due.

RESULTS OF THE WORK.

Considerable difficulty has been experienced by our missionaries in their work resulting from the aggressiveness of the Belgian Catholics, who are making most strenuous efforts to bring the Congo State under the religious control of their church. In one instance an immoral priest made a violent attack on two of our missionaries, charging them before the natives with all manner of crimes. In replying to these charges the two missionaries made statements for which they were indicted by the priest for libel. It is due the State official before whom the case came to state that he acted with promptness and justice in disposing of it. After hearing the statement of the missionaries he threw the libel charge out of court as unworthy of consideration, and later the priest by whom the charge was brought was sent home on account of his own disreputable conduct and forbidden to return to Africa.

The more efficient manning of the Mission by the arrival of the new reinforcements has made it possible to visit all of our territory much more thoroughly than has been possible heretofore, and the result is that a fuller gathering of the fruits of our evangelistic work has been made. The number of baptisms reported for the year is 1,328, which is an increase of 499 over the number received last year and of 367 over the largest number received in any previous year. During the first eleven years of our work in Africa the number of communing members received into the Church was 1,181, which is only 253 more than the number received in 1913. The total number of communing members now enrolled is 10,360, and the number of catechumens reported is 67,500.

BRAZIL

The low price of coffee and rubber has produced a condition of financial depression in Brazil that has made it very difficult for the churches which were reported last year as having assumed self-support to maintain themselves. As yet, however, there has been no backward movement in that particular, and in Northern Brazil several new church buildings are reported as having been erected. The Brazilian churches have always been characterized by great liberality in proportion to their slender means, and Mr. Thompson reports that a goodly number of the people in his territory have adopted tithing as their rule of giving. He tells us that one day laborer in his field brought in his tithe amounting to \$52.00 at the close of their church year.

HOSPITAL AT PERNAMBUCO.

Dr. Butler, who for many years has combined the medical and evangelistic work and who has acquired very great influence among all classes by his skill as a physician and surgeon has been greatly encouraged by a donation of \$5,000 by a friend in Mississippi for the purpose of building him a small hospital. This has long been a very urgent need in his field and the result of it will be both to lighten his labors and also greatly to increase his efficiency.

GIRLS' SCHOOL AT PERNAMBUCO.

The girls' school at Pernambuco has prospered in spite of the lack of all suitable equipment. This school has from the beginning been blessed with a succession of teachers whose personality has made it independent of equipment so far as securing patronage is concerned, but with a suitable building, such as might be erected at a cost of about \$15,000, the influence of the school for good would be very greatly increased.

EAST AND WEST BRAZIL MISSIONS.

The East and West Brazil Missions both report a year of encouragement in their work, although both of them are sadly in need of reinforcement in order to maintain the work as at present organized, to say nothing of further enlargement. The West Brazil Mission makes an earnest plea for four additional evangelistic missionaries, and the East Brazil Mission also needs at least one additional evangelist. The Lavras school continues to furnish hopeful young men for the Theological Seminary at Campinas, whose training in the Industrial Department of the school is developing in them a degree of energy and self-reliance such as we could not hope to have in those educated

under a plan which gave the students no opportunity of self-support.

Excluding Northern Brazil and Lavras Station of East Brazil, from which no statistics were received, the number of communicants reported from churches under the care of the three Missions is 1,326, of which 120 were added during the year. As in the case of Japan, a considerable part of the results of our mission work does not come into our statistical table, but is recorded in those of the native church.

CHINA.

THE POLITICAL SITUATION.

Changes have occurred in the political situation in China during the year that have given great anxiety to our missionary workers there. The pendulum of reaction has swung almost back to its starting point, and the Chinese Republic exists now only in name. The chief magistrate of the country still retains the name of President, but, ostensibly as a necessity to the maintenance of any government at all, has assumed a greater degree of autocratic power than ever belonged to the Emperor. He has even presumed to offer the annual sacrifice at the Temple of Heaven which heretofore only the Emperor was authorized to offer, and which was the symbol of his divine right to autocratic power as the Son of Heaven and the Father of his people. The most comforting view to be taken of these things is that of the President himself, who protests that he does not wish to be a dictator and that what he has done is only what was necessary to prevent a lapse into anarchy.

REVIVAL OF CONFUCIANISM.

Another serious matter has been the restoration of Confucianism to a preferred place among the religions of China. The President and his Advisory Council have not as yet gone the entire length of making Confucianism the established religion and of requiring all the pupils in government schools to go through the ceremonies of Confucian worship. It is feared, however, that this may be done unless a sufficiently strong protest from the representatives of other religions is made to convince the government of its in expediency.

There is no reason, however, for those interested in China from the missionary standpoint to be discouraged or to be impatient with the course of history. So long as we have freedom from governmental interference in carrying on our mission work, and a reasonable degree of protection for persons and property, we have about all we

can ask, and all that is good for us to have, in the way of help from the State.

PASSING OF THE OPIUM TRADE.

In close connection with the Day of Prayer for China, which was observed throughout the Christian world in response to the request of the Provisional Government then in power, an event occurred which can only be recorded with the deepest satisfaction. This was the announcement in the British House of Commons that the exportation of Indian Opium to China had finally ceased. It is to be hoped that the vigorous efforts of the authorities to suppress the custom of opium smoking may meet with such success that the accumulated supply of the drug at Shanghai and Hong Kong, valued at \$40,000,000, may become a worthless asset in the hands of its possessors. It will be remembered that the late Dr. H. C. DuBose, of our Mid-China Mission, was for many years before his death President of the Anti-Opium League of China, and did perhaps more than any other one man to rid his adopted country of this fearful curse.

ENLARGED OPPORTUNITIES.

Our reports from China indicate that the unprecedented opportunities for Christian work, growing out of the loss of popular faith in the old superstition, the changed attitude of the higher classes and the influence of the large number of young men returning to China after being educated in America, have suffered no decline, but rather continued to increase.

The question that ought to concern us very deeply is, what are we doing as a Church to utilize our opportunity and meet our assumed obligation in China? Last year we sent three reinforcements to the Mid-China Mission and lost two members of the mission by death. We sent one man and two women to the North Kiangsu Mission. This year we have sent one man and two women to the Mid-China Mission, and no reinforcements at all to the North Kiangsu Mission, and have lost by death one man and one woman from the Mid-China Mission and one woman from the North Kiangsu Mission. It is also true that in making appropriations it has been found necessary for the past two years to cut out of the estimates sent in by those two missions everything they asked for equipment except the contributions specifically donated for that purpose.

CO-OPERATION.

The Theological Seminary at Nanking, in which our missions co-operate with those of the Presbyterian Church, U. S. A., the Meth-



Woman's Bible School Building of North Soo chow Station, China.

odist and the Christian Churches, reports a remarkably successful year's work, in spite of serious political and military disturbances that have occurred at Nanking. Over 100 students for the ministry were in attendance, of whom over fifty were from the Presbyterian missions. Other union institutions in which our missions are taking part are the Medical College at Nanking, the Woman's Training School at Nanking, the Union Girls' School at Hangchow, the Presbyterian College at Hangchow, and *The Christian Intelligencer* newspaper, published at Shanghai, of which our Dr. Woodbridge is editor. The circulation of this paper increased over 1,000 copies during the past year. Among its subscribers are teachers, students, merchants, officials, telegraph operators and postoffice clerks. The leavening influence of such a paper throughout the whole mass of Chinese society cannot be estimated, but will show in startling results in years to come.

Three thousand and seventy-two communicants are reported in the churches of the two China Missions, of whom 87 were added during the year.

CUBA.

Two years ago, owing to the enforced retirement for health reasons of six members of the Cuban Mission and the inability of the Committee to supply their places, our workers in this field were

so discouraged that they were strongly tempted to abandon the field. It was Dr. Wharton, the writer of the present year's optimistic historical report, who wrote and raised this question with the Committee. The situation has been revolutionized by the bringing into the work of two strong and gifted native ministers, Rev. H. B. Someillian and Rev. Ezequiel D. Torres, and of Rev. Juan Orts y Gonzalez, a native of Spain and an ex-priest of the Romish Church. Our missionaries have united with these men in the organization of a native Presbytery. The Presbytery began its work by undertaking Home Mission work at Sagua, a town of 4,000 people near Caibarien, the Presbytery itself taking up an immediate subscription of \$180 with which to begin the work.

A continuing urgent need of this mission is for a school building costing not less than \$10,000, at Caibarien, where Prof. E. R. Sims is now engaged in the never-pleasing occupation of trying to make bricks without straw.

Five hundred and thirty-four (534) communicants are reported as connected with the churches in this field, of whom fifty-eight were added during the present year.

JAPAN.

A Political event of great significance in Japan was the downfall of the Salonji Ministry, because of its refusal to



Workers' Meeting, Kobe, Japan.

accept a policy of military retrenchment, and the formation of a new Cabinet pledged to carry out that policy. This change in the government was brought about by the pressure of public opinion and is believed to represent the passing of political influence from the samurai class with its military traditions to a new middle-class composed of those engaged in commercial and professional occupations. This event is recognized as an important step in the direction of the maintenance of the world's peace, and as so far conducive to the interest of our gospel work.

MISSIONARY REINFORCEMENT ASKED FOR BY NATIVE LEADERS.

Prompt and vigorous action by the Church to meet the situation in Japan is rendered necessary by the almost totally unreached condition of the rural communities, comprising 80 per cent. of the population; by the comparatively advanced stage of material civilization and intellectual enlightenment by the inroads of materialistic thought; and especially by the position of leadership of the yellow races providentially assigned to Japan. The Continuation Committee of the Edinburgh Conference expressed the opinion, after careful investigation and conference with the native leaders, that the missionary force in Japan representing all the Churches ought to be immediately increased by at least 400 evange-

listic workers. It is interesting to know that some of the most prominent native leaders who had previously expressed the opinion that the Foreign Missionary force should only be increased by the sending out of a few experts and specialists, after learning the facts revealed by the investigations of the Continuation Committee, heartily concurred in this opinion. It was from them also that the proposal emanated of a nation-wide evangelistic effort extending over three years, with the object of deepening the life of the Church and presenting the gospel to the whole non-Christian community.

APPEAL OF OUR MISSION.

Following this meeting of the Constitution Committee, a special committee of our own Mission made an elaborate survey of the extent and needs of our own special field, and as the result of their investigations reported that it would require the quadrupling of our present missionary force to carry out what we have undertaken in the territory assigned to our Church. They also sent an earnest appeal to the Home Church signed by every member of the mission and closing with these solemn words: "In the name of Christ our Lord, we call upon the whole Church to unite with us in unceasing prayer for this increased force of missionaries and this enlarged equipment; and more than that, for the guidance and power of the Holy Spirit, that we may be enabled to reach

the entire population in our field as speedily as possible; and further, that God may so work upon this nation that ere another generation shall have passed away all the inhabitants thereof shall know and worship the Lord Christ."

After prayerfully considering the matter, the Executive Committee was unable to take the view that this appeal of the Japan Mission was unreasonably and hopelessly large. If only one-half of the churches on our roll could be brought up to the standard of missionary liberality which a few have already attained, the financial problem involved in the matter would be solved. We therefore published their appeal to the Church with our endorsement, and would hereby pass it on to the General Assembly.

LANGUAGE SCHOOL.

The establishment of a Language School at Tokyo, to which all our new missionaries are being sent, will probably lessen very considerably the time hitherto required for the acquisition of a satisfactory speaking knowledge of the Japanese language.

AFFILIATION.

The plan of "Affiliation" under which our Mission has been working with the native Church continues to prove mutually satisfactory, and has, it is believed, been a means of avoiding friction and misunderstanding, and of facilitating the right kind of co-operation.

GIRLS' SCHOOL AT NAGOYA.

The new buildings for the Nagoya Girls' School are nearing completion. They are described as remarkably commodious and convenient, considering the small amount of funds invested in them. As soon as they are fully completed application will be made for government recognition. When this has been obtained, the patronage of the school will be largely increased and its sphere of usefulness correspondingly enlarged.

THEOLOGICAL EDUCATION.

The Theological School at Kobe had 26 students in attendance, including three Koreans and one Japanese layman, who supported the three Koreans and gave a considerable sum in addition for the purpose of enlarging the Seminary building.

The statistics sent by the Mission do not indicate the full and complete visible results of the work of the mission, inasmuch as many of those brought into the church directly or indirectly are taken into self-sup-

porting native churches and are reported in the statistics of that church. There are now connected with churches under the care of the Mission 2,778 members, of whom 336 were added during the year.

KOREA.

THE CONSPIRACY CASE.

The final result of the Conspiracy trial in Korea was the confirmation of the verdict of guilty in the case of six of the men on trial, one of whom is Baron Yun Chl Ho, and the acquittal of 99 of the other alleged conspirators. It is difficult to understand the grounds on which this verdict was reached, since the evidence against the six condemned men did not differ in character from that which the court held insufficient to convict the other 99. The impression left on the public mind of Christendom seems to be that the verdict was dictated by considerations of administrative policy rather than by the demands of justice. The only hope for any reversal or mitigation of the sentence of the condemned men is in the Imperial clemency, and the suggestion has been made that an appeal for their pardon should be made in connection with the coronation of the Emperor in November of this year.

While the trial was pending there was a noticeable decrease in church attendance at some places, due to the fact that it was not deemed safe for all the men of a family to leave home at any one time. This condition of affairs has, however, now passed and the general impression is that the trial through which the Native Church has passed has been followed by the broadening and deepening of its spiritual life.

FEDERATION OF THE MISSIONS.

The six missions operating in Korea have since 1905 been united in a general council, which, during the past year, has been transformed into a Federal Council, composed of representatives appointed by the Missions, and with a constitution and powers approved by them.

EDUCATIONAL WORK.

In 1911 an Educational Senate was organized, which has directed the whole educational system so as to secure uniformity of standards, avoid unnecessary plants, and so direct the development of schools and colleges as to have them head up in one union college of the first-grade, in which all the Missions would be equally interested. An unfortunate difference of opinion has arisen regarding the location of this Union College, a large majority of the two Presbyte-



Gathering of Missionaries at Pyeng Yang, Korea.

rian Missions favoring its location at Pyeng Yang, and the two Methodist Missions being almost unanimous for its location at Seoul. A Joint Committee of the Boards having the matter in charge ascertained on investigation that the location at Seoul was the only condition on which it would be possible to carry out the plan at all. For this reason the Executive Committee acquiesced in the decision of the Joint Committee, notwithstanding the fact that our Mission unanimously favored the other location.

Notwithstanding the troubles referred to above, the evangelistic work of all the Missions reports a year of phenomenal success, the number of baptisms being 11,700.

BIBLE INSTITUTES.

Our own Mission reports that the Bible conferences held during the year have been attended about as usual, and the zeal and intensity of the students were as remarkable as ever. The people came from the country districts, some of them walking more than a hundred miles, and carrying with them each a sack of rice, a bowl, a spoon and chop sticks. The Bible institute held at Seoul had an attendance of 500 men from outside the city, besides one hundred from the Capital itself.

BOARD OF FOREIGN MISSIONS.

A notable event in the history of the Church was the organization at the last

meeting of the Korean General Assembly of a Board of Foreign Missions, which at once entered upon missionary work in China, asking to have a certain territory in China assigned as its special field and appropriating \$1,000 for its first year's work.

Seven thousand two hundred and ninety-one communicants are reported in the churches connected with the Mission, of which 1,095 were added during the year.

MEXICO.

Matamoros is the only station of our Mexican Mission where the regular work has been carried on during the year. Miss McClelland has conducted her school work without interference, and the regular church services have been held. Mr. Morrow and Mr. Shelby have remained at Montemorelos the greater part of the time in order to protect our school property there and to keep in touch as much as possible with the native ministers and workers. Their position has not been altogether free from danger, but to have left their post would have seemed to be an abandonment of the Native Church in a time of great trial. This they were unwilling to do, and the Executive Committee did not consider that the peril to which they were exposed was sufficiently grave to make it necessary to issue a peremptory order for them to leave the country. All the other missionaries have been busy helping the Texas-Mexican work.

Don Leandro Gaza Mora found it necessary to leave Mexico in order to escape persecution, and is now at Brownsville, Texas. In passing through Laredo he was arrested by the Federals, imprisoned and condemned to be shot. Fortunately he had been naturalized as an American citizen, and on demand of our American consul at Laredo he was released.

The general situation seems to be steadily progressing from bad to worse. Military chiefs at the hands of bands of brigands, some calling themselves Federalists and others Constitutionallists, and each seeming to be trying to outvie the other in cruelty and ferocity, fighting under the black flag, ravaged the country at will, putting a stop to all trade and commerce and holding a reign of terror over the masses.

Clamorous demands for intervention are made in some quarters, it would seem, with little regard for or understanding of the fearful consequences which such a step would entail. Our Washington government is dealing with the matter with fuller in-

formation, both of the facts and of the problems involved than it is possible for any one else to be possessed of. We have unbounded confidence both in the wisdom and the high Christian motives that are controlling the Administration in this matter, and our missionaries have informed us that the peace policy of the President meets with their unanimous and hearty endorsement.

On the general subject of intervention we quote with our approval the following words of Rev. A. B. Carrero, a native Presbyterian minister now living in Dallas, Texas. He says: "We need intervention? Yes, we do. But not the intervention of soldiers with cannon and firearms. We need the intervention of Christian soldiers, Christian teachers, and missionaries, who will devote their time, their energy and their lives to the betterment of Mexico. The best weapon is the word of God. The best Mexicans are those who are Christians."

The total number of communicants in this field is 1,109, of whom 115 were added during the year.

DO YOU KNOW?

1.—Any notable events that have occurred in our African Mission during the year?

2.—Who gave 250 acres of land for an experimental farm? And where located?

3.—The contribution of a day laborer in Brazil, in spite of financial depression?

4.—What notable event happened in connection with the Day of Prayer for China?

5.—What event in Japan is recognized as an important step in the maintenance of the world's peace?

6.—What earnest appeal did the Japan Continuance Committee send to the Home Church?

7.—How did some Koreans show their intense interest in the Bible Conference?

8.—What happened to Don Leandro Gaza Mora?

9.—What change has come about in the currency of the Congo?

10.—What \$10,000 invested in North Brazil will do?

11.—How a poor woman in Lavras learns her Sunday School lesson, though she cannot read?

12.—Who makes a standing offer of \$100 to help buy a \$400 church?

12.—In spite of all the evidences of modern civilization in Korea, what new sign in Chunju shows the greatest need of both Koreans and Japanese?

14.—What amusing as well as serious incident happened recently in connection with Bible circulation in Manila?

Sunday School Foreign Mission Day

MAY 31, 1914



HO-PIH AI BUILDINGS, KASHING, CHINA



RESIDENCE OF REV. J. J. STUEBEN
HANCHOW, CHINA



RESIDENCE REV. EUGENE BELL
KIANGSI, CHINA



OFFERINGS asked to equip our Yencheng Station of the North Kiangsu Mission in China. \$16,000 needed. The pictures on this poster are typical of what we are planning to do at Yencheng.

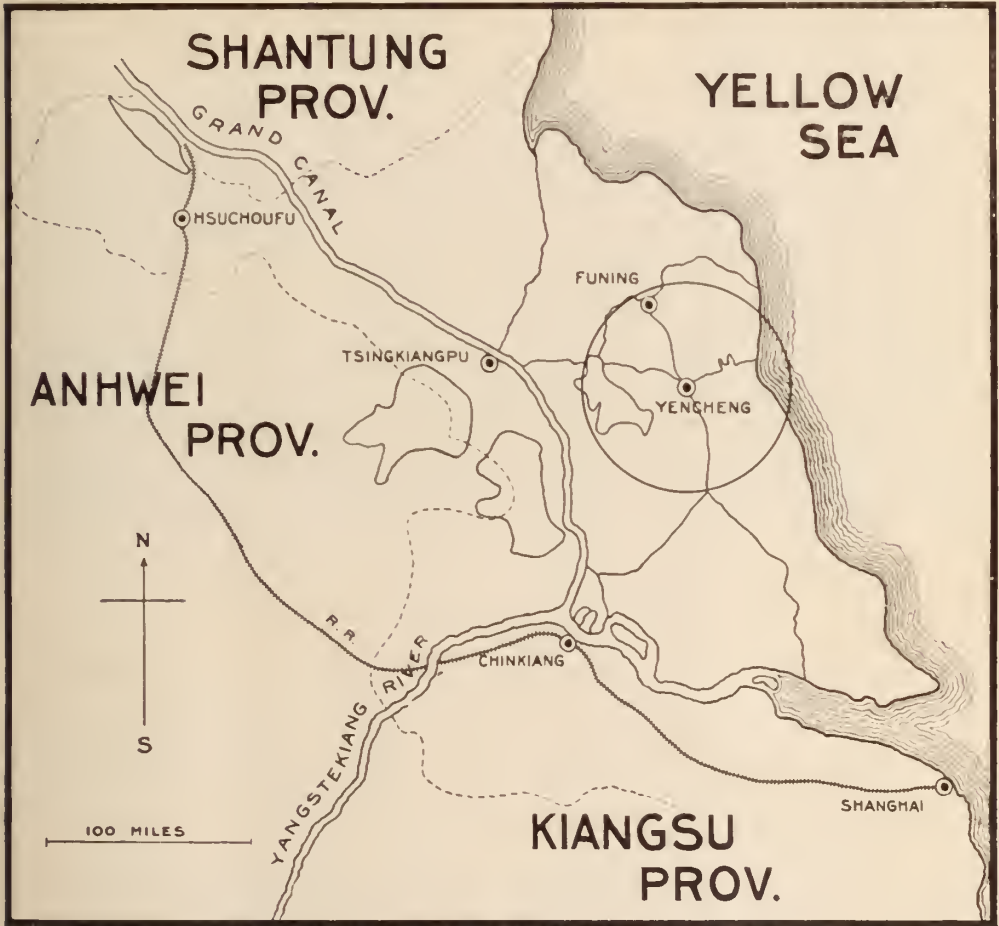
Presbyterian Church in the United States

Executive Committee of Foreign Missions
154 Fifth Avenue, North, Nashville, Tennessee



CHANGHAI, CHINA





Map Showing Our New Station, Yen Cheng, China.

SUNDAY SCHOOL FOREIGN MISSION DAY.
 MAY 31, 1914.
 YENCHENG STATION.

SINCE the equipment of Yen-cheng Station is the special object to which our young people are asked by the Executive Committee to contribute on Children's Day this year, they will very naturally wish to know something about the station and why this selection was made.

The accompanying sketch map will show the location of the station with reference to the other stations embraced in our North Kiangsu field. Funing is a companion city to Yeng-

cheng, about forty miles distant, and will be the principal out-station in connection with the field. Lying near the sea, several days' journey from our other stations, with fine water ways running in all directions, these cities command a territory of 120 miles long by 100 miles wide, with a population of more than a million souls. It is near enough to the sea coast for the climate to be very pleasantly modified by the ocean breeze, and the soil of the surrounding country is fertile and productive.

The opening of this station in 1911-12 completed the missionary "occupation" of our North Kiangsu field, so far as the establishment of central stations is concerned. The pioneer force assigned by the Mission to this task were Rev. and Mrs. Hugh W. White, Rev. and Mrs. C. Fred. Hancock, and Dr. and Mrs. R. M. Stephenson. Mrs. Stephenson died before the time set for opening the station arrived, and her husband returned to America permanently after her death. Mrs. Hancock was compelled to leave the station by ill health soon after her arrival, and Mr. Hancock has on that account only been able to give a part of his time to the station work. Dr. and Mrs. William Malcolm were sent from Hwaiianfu to take charge of the medical work in 1912, but only remained at the station a few months, when Dr. Malcolm resigned to accept work under the Canadian Presbyterian Mission. The chief burden of the always difficult work of opening a new station has therefore fallen on Rev. and Mrs. Hugh W. White, who are there now anxiously waiting for the reinforcements and the equipment that are necessary to the effective prosecution of the work.

One very remarkable circumstance occurred in connection with the opening of this station. Before going to Yencheng Mr. White had been for seventeen years a missionary at Hsuehoufu Station. When he left that station some of the Christians with whom he had been associated refused to be separated from him. These with their wives and children, making a company of twenty-nine, left their homes and went forth, as they expressed it, on their way to the Promised Land, regardless of the wilderness of difficulties to be passed through before reaching another settled home. This number, Mr. White tells us, included elders, deacons, colporteurs, medical workers, teachers and pupils. This colony settled at Funing, where, together with a number of recent converts

in the same field, they have been organized into a church. It is perhaps the first time in the history of missions in China that the colonizing method of beginning a new church has been adopted. In this way the Yencheng-Funing field obtains its native working force without the long delay which the necessity of securing them by the method of evangelization and training would involve.

The very urgent need of the new station in the way of reinforcement is that of a resident physician. A native doctor, graduated from the Nanking Medical College, is now on the ground and is doing good work. But the Chinese have not as yet learned to place the same confidence in native Christian physicians that they do in the foreign doctor, and his influence is therefore much limited.

To equip the Yencheng Station there is need of land, a church building, a hospital building, physician's home, and two missionaries' homes. The children of the Sunday Schools are asked to provide this equipment. It is something big and worth while, and will appeal to them especially in connection with the interesting program on Medical Missions, which is to be used on May 31st.

The total cost of the equipment is estimated at \$16,000, which is divided into sixteen-hundred shares of \$10.00 each. These shares will be issued in any number from one up to Sunday Schools, classes, and individuals. A beautiful certificate suitable for framing or preserving in a Secretary's record book will be sent to all who take stock.

Since the plans for equipping this station were first formed information has been received that the two missionaries' homes may be already provided for by legacy. In that case the money that the Sunday Schools give for these homes will be used for two school buildings needed at Yencheng.



Some of the Batetela Workmen of Luebo, including one elder and two evangelists, who went with the Methodist party to their Batetela field. Several carried their families to settle permanently, and thus help begin the new mission work among their tribe.

NEWS FROM THE CONGO.

REV. L. A. DEYAMPERT.

WE have begun the year here at Luebo with happy prospects in spite of the general unrest of the people caused by the state and Roman Catholic element.

A good many of the people have moved away from Luebo within the past few months from several causes.

The purpose of the state to unite all the different tribes or clans under local chiefs so that they might better collect the taxes and know the number of men in each village on whom they may call to do transport in times of need may be good in theory, but in practice it has caused much unrest. Many have refused to submit themselves to these local chiefs and want to return to their native districts.

Again when a man has been a resident at Luebo for years, and has gathered about him several of his relatives and made his fields and has freed himself from his former slavery, he is slow to understand why he should now subject himself and family or his rela-

tives to some local chief with whom he has had no dealings heretofore.

These local chiefs when appointed by the state are rather aggressive and press hard upon their people for every requirement of the state. Owing to frequent calls for transport by European traders and state officials the fields are neglected and the food supply is cut off.

The natives are beginning to appreciate the value of money and desire much more of it than formerly. The cost of living is higher even out here in Central Africa.

It is almost amusing to see the natives trading with each other on market days and to hear them contending for more money. They have found the "root of all evil" and seem to be highly pleased.

Some who would have thrown your money back at you at first will now take all you have.

Even the Bakete of low degree prefer money to salt or couries.

They all must pay their taxes in money.

The religious side of our work is far more encouraging. Of course the general unrest in the surrounding villages has caused some decrease in the daily catechism classes and general church attendance but the Sunday School and the day school are well attended here at Luebo.

French is now being taught in the day school and the pupils are overjoyed, while the attendance has greatly increased.

We are grateful to hear of the kind donation of \$10,000.00 for the building of a school here at Luebo, and this will be a great blessing for our young people.

We have some boys already under training preparatory for this school, Our new station across the river is now ready for occupancy and soon Mr. and

Mrs. Stevens will go over there to live.

The arrival of our Methodist brethren was a great feast and they have gone to enter their work in the Bate-tela country with 30 of our Batetela from Luebo.

Our ruling elder, Mudembi, with his family, also Kadima, one of our evangelists, who has translated a good deal of our Baluba literature into the Bate-tela dialect, went, and Luhuka, another of our active evangelists, with his wife, went, as well as twenty-five of our Batetela workmen and their wives.

It was a happy sight to see all these Batetela returning to their own native district to help establish a new center of light among their benighted brethren.

We hope soon to hear of their safe arrival there and shall constantly remember them all in prayer.

KAMULETA.

GEO. T. MCKEE.

OUT in the Congo a man lay dying. Not that this was the *only* man out in the Congo who lay dying just then—without doubt there were hundreds, perhaps thousands, who lay even as this one—but it is of just this one that I want to tell you.

In a little straw hut 8 feet long by 6 feet wide by 5 feet high a man lay on the cold ground dying. He lay in this rude hut dying in this pitiable condition because there is no hospital at Mutoto where he might have been comfortably cared for till the end should come. Money invested in a hospital could have remedied this.

This man had been lying there dying for many days, perhaps as much as six months all told. Not that we did not go to him to help with such remedies and with what little skill we had at our command. But it soon developed

that the disease was the dread sleeping-sickness, about which learned medical men know so little, and *we* next to nothing. Yet with treatment administered in the early stages by one who knows, the disease can often be arrested, and the patient restored.

A life wholly given to healing men's bodies out here might have accomplished this.

But neither hospital nor physician were here to help, so Kamuleta, one of our most promising teachers, sank day by day deeper into the twilight of sleeping sickness which precedes the night of death. But we believe that he passed through the valley of the shadow in safety for he was always one of the most conscientious, faithful and uncomplaining of all the evangelistic force here, and gave good evidence of having been truly regenerated.



The Native Market at Luebo, attended by thousands every Saturday between 11 A. M. and 3 P. M. For sale, exchange and barter, goats, sheep, dogs, cats, chickens, ducks, birds, rats, fish, corn, peas, peanuts, potatoes, oil, soap, cloth, chairs, tables, hats and mats.

In the last stages of his sickness he could not hear the voice of wife or child or friend and comrade, so completely had the disease befogged the brain and stupified the senses, nor was he conscious of their ministrations. Indeed, four days before his death we found him lying on the ground in a most uncomfortable position, the ants actually eating his toes to the quick—they were raw and bloody—yet he lay in such a

stupor that he felt nothing. The natives said that one side of his body had "died," no doubt paralyzed by the disease.

Do not think that this is the only case, this is only one of many. There have been three deaths in Mutoto only recently from pneumonia. How true are the words of the Master, "They that be *whole* need not a physician, but they that are *sick*."

KASSAI WOMEN.

Mrs. EVA MCKINNON.

THE women of Kassai are at once pathetic and needy, and hard to reach, bound as they are, by the fact that they are regarded more as slaves and *goods*, than as wives and daughters.

The thing looked forward to, by and for the women, is marriage, so that we find it a most important matter. Since it is neither regarded nor entered into, as it should be, it is at the bottom of a large proportion of the troubles of the people. The dowry, being looked for

by the parents, makes the girl, even while a baby, in a way, a source of gain, and being paid by the husband, makes her a thing bought, to be valued at the purchase price. In this way, she has, of course, become almost a slave or a piece of property. One often hears of a man being counted rich, on account of the number of goats, chickens, slaves and *wives* that he possesses. One of the boys in our yard, was telling of Job's many possessions after the trial of his faith, and, among

other things, mentioned his *wives*.

Since all riches may take to themselves wings and fly away, a man must not feel too secure in the possession of his wife. The payment of dowry seems never to be a closed transaction. Either or both the parents of the woman may appear at any time and demand an addition to it. If this is refused, the usual thing is to take the woman away from her husband till the extra pay is forthcoming, or very often, she is married off to a more promising suitor. In this we see the weakness of the women, and the effect on them, of the buying and selling system. Ordinarily, they seem to have no word in the matter, but we must not fail to bring out the fact that there are exceptions to this rule. It is gratifying to see that in some cases, the women have strength of character, and also some feeling for their husbands. This is, of course, true among many Christians, and especially among the wives of the elders and older evangelists.

The demands for gifts, from time to time, seem to come more from the mothers, and this may have something to do with the amount of superstitious fear of the mother-in-law. Some time ago, we were in a native home, paying a visit to a four days' old baby. On coming out and speaking to the father, we learned that he had not seen the baby. We were astonished at this and insisted that he must go to see his child. But no persuasion could bring him even into the doorway, because his wife's mother was in the room.

While the men of some tribes are the embodiment of laziness, no one seems to find that fault with the women. Their housekeeping in the strict sense of the word, is very simple. The average house is hardly more than eight by ten feet. In it there is a bed, made of sticks, covered with a woven mat, sticks at the four corners raising it perhaps two feet from the floor, and several earthen pots and jars, and a few gourds for dishes complete

the furnishing. The houses are usually swept very neatly, but the dish-washing is a little Pharisaical. The real work comes in supplying and preparing the family meals. The woman of the house must get her own fire-wood in the forest, and bring water from the stream or spring which is usually not very close, and is almost always at the foot of a long steep hill. The main food is a heavy bread made of manioc root and corn meal or millet, all of which must be beaten or ground by the woman. The leaves of the manioc are used for greens and such other dainties as ants, caterpillars and small fish are added when she can find them. In certain tribes the woman has the work of the field as well.

As she is strong and energetic in body, may she become as strong in heart and character.

We were delighted, some days ago, with what we thought was an exhibition of courage in "Biseba," a quiet, sweet-manned woman of Mutoto. Her husband, Kamuleta, who was one of our teachers, died from sleeping-sickness, and according to native custom, some of his relatives came to mourn with her. They were heathen, and consequently, their influence was only for evil. They forced her to stay at home and from time to time join them in their peculiar wailing. We talked with her several times, but felt that our entreaties to come to the services of the church to show her faith, were useless. At last we asked a native Christian woman to go to her, feeling sure that she could understand Biseba's difficulty better than we could. That very day she came to the women's meeting, and has been coming to the other services.

Mrs. Rochester has the class of women in the Sunday School, here, and has had great success in bringing up the attendance. Her report for last Sunday was "108, counting babies."

The women have also pleased us with their interest in the day school.



Here are the four heralds selected from among the Christian natives at Luebo to run ahead and apprise the Chief of the district in which the new Methodist Mission was to be established that Bishop Lambuth and his party had reached Luebo en route to the new field. It required two weeks for these expert footmen to make the journey direct through the forests and streams. They returned, as will be seen in the picture, bearing the personal spear of the king, indicating his welcome to the Missionaries. Bishop Lambuth and his party began their journey from Luebo on the steamer "Lapsley," via Lusambo.

A few of them have been among the most faithful pupils, and the class as a whole, ranked second in attendance, during the last term—and this in spite of the fact that they have their many home duties, and have *not* the encouragement of seeing their efforts to learn,

rewarded so quickly as the younger people.

As the women are reached and helped, surely a great step is being made toward helping the men as well as the women, among those who are still little children.

NORTH BRAZIL.

REV. G. E. HENDERLITE, D. D.

“WANTED someone with capital to enter as partner in an old and well established business. It is desired to increase the plant and output. Big returns guaranteed on the capital invested.”

This advertisement, which I saw somewhere, would suit exactly for North Brazil.

Mr. Thompson and I wish a partner with capital. We have a business already established. We have put some of the best years of our life into it, building it up.

We have learnt the language and the customs of the country. Our plant is well located in the center of a large territory. We have no rivalry, but all the opposition that a fallen Archangel with 6,000 years experience can make against the truth.

So far we have been wonderfully successful in our efforts to supply the demand. We have prepared at odd hours ten ordained pastors and a number of lay evangelists.

But the new fields are multiplying so rapidly that the demand is greater than the supply. Hence our need of a partner with some capital. Not capital like what we have already put into the business—knowledge of Greek and theology, etc. We have already an abundance,—perhaps too much. But we need a new member in the firm, one who does not necessarily have to go to Brazil or to learn Portuguese. He should know his English Bible—its teachings as to the power of prayer and what is the great commission given to the Christian Church.

Some one who loves the Lord and reads the Survey and knows that this Church has undertaken the evangelization of 25,000,000 people.

Some one who is seeking the best investment for his money. Yes, it is money we need. Money which is the medium of exchange in the affairs of the Kingdom of Heaven, as in the

market place. Money that requires as hard work to acquire it as we shall expend in spending it. That needs as much energy and wisdom and patience to earn as we need in evangelizing and teaching.

We need a partner with money—capital because we must increase our plant.

Both the Presbytery and the Mission say that we must have a preparatory school for the children of the native Church. We have no such school in all the North. No way by which our people can educate their boys. We want a school that can take two or three boys from each congregation and help the parents to prepare them for their life work. From these boys, picked from the whole Church, we shall pick our boys to train for preachers and evangelists.

Give us ten thousand dollars and we will evangelize the whole of North Brazil.

Besides the partner with capital to increase our plant and get in a larger supply of material, we want a number of shareholders to take \$50 shares in our stock. This for working capital and in a few years the stockholders would have the lasting gratification—one that lasts throughout eternity—of having brought into the active ministry a well prepared native preacher, who would bring hundreds and thousands of lost people into the happiness and joy of God's heaven.

We believe that we offer you the best proposition in the whole field, either at home or abroad. We ask you to look up our record, examine into the present condition of our field, note the new congregations who are clamoring for spiritual leaders, and see our already working machinery and the facility with which we can prepare the men.

Brethren, it is the opportunity of a life time! And it is passing!

A MAN SENT FROM GOD.

DR. JOHN L. STUART.

IT is hard to realize that Dr. John L. Stuart, the veteran missionary of our Church, has really gone from us.

We had become so accustomed to his inspiring presence, his kindly sympathy, his wise counsel for these many years, that it will be long before we can adjust our thoughts to the fact of his departure. But we could not wish it otherwise for him.

He was among the first, and was, at the time of his death, the oldest living missionary in service, of the Southern Presbyterian Church. And no one has written more letters for our missionary magazines, formerly "The Missionary," now "The Missionary Survey," than he. For forty and five years his letters, about the work dear to his heart, about fellow missionaries, always interesting and hopeful, have appeared on its pages. And now it is a sad but sweet privilege, to write about him.

Others have no doubt written; but another tribute may be allowed from the standpoint of a fellow worker on the mission field. And it is those who knew him best that honored and loved him most.

A SON OF KENTUCKY.

John Leighton Stuart was a son of Kentucky. He was born in Shelbyville, December 2d, 1840. He took his collegiate course first at Washington and Jefferson College, Cannonsburg, Penn., and afterwards at Centre College, Danville, Ky., from which he graduated in 1861.

He taught in Kentucky during the war, mostly at Henderson. It was there that he heard the call to the gospel ministry.

He attended Princeton Seminary from 1865 to 1868. In the autumn of 1868 he, with Rev. Matthew Hale

Houston and Rev. Ben Helm, sailed for China. These were the first missionaries of the Southern Presbyterian Church to go out from the home land to any mission field. They joined the China Mission, which a year previous had been founded by Rev. E. B. Inslee, in the city of Hangehow.

Mr. Stuart and his colleagues spent two months on the way to China. They travelled in four different steamers. The first was from New York to Panama. Thence they travelled by railroad across the Isthmus, paying forty dollars to go twenty-five miles. They took another steamer to San Francisco, a third to Japan, and a fourth to Shanghai. Thence by slow boat, they reached Hangehow.

PIONEER DAYS.

Nothing could be more interesting than to hear Dr. Stuart speak in a reminiscent mood of the early days of mission work in this inland city. And, in the light of later events, the history of those pioneer years reads like a romance.

After being nine months in Hangchow Mr. Stuart was sent by the little Mission, which at that time was only the Hangchow station, up to the city of Chuchow on the Hangechow river, among the mountains. He went in the middle of the summer. Mr. Helm first went with him, but was recalled to Hangchow to take charge of the boys' school. Mr. Stuart lived in an upstairs room of a Chinese house. The broiling sun beating upon the tile roof in summer made it almost unbearably hot. The house was in such a low place, that during the rainy season, the water would come up to the lower floor, so that he would have to get in and out of the house either by wading or by boat.

Chuchow was handed over to the



Decorations in the Chinese Church for Dr. Stuart's Funeral. Translation of middle high scroll "His Character Abides Forever." Scroll just underneath: "His Work Done, He Rests." The character within the six-cornered scroll reads "Love." The other scrolls equally beautiful and significant; all placed as a tribute of devoted Chinese Christian friends.

China Inland Mission in 1872. It was at this same station that the massacre of twelve missionaries took place in 1900, the only massacre of missionaries South of the Yangtze, during that terrible year. Thus we notice the significance in more ways than one of his removal to Hangchow.

It was Mr. Stuart also who began the work in the city of Soochow at what is now the Yong Yah-hang Chapel, in 1872.

The hardships of this kind of missionary life told upon him, however, and he was invalided home in 1873, after being only five years in China.

He recuperated. But, more than this, he fell upon a rare treasure, and the best possible insurance against ill health, in the person of Mrs. Stuart, who was Miss Mary Horton, of Mobile, Ala., and who returned with him to the mission field in 1874. Mrs. Stuart was a well known teacher in Mobile. She was a long while principal of the Bar-

ton Academy, and she also conducted a private school. She was known and loved throughout that city, as she is now known and loved throughout Hangchow and its vicinity by the Chinese, and throughout a large part of China by the missionaries. She has been a rare helpmate to Mr. Stuart through all of his missionary life.

NEARLY A HALF CENTURY IN HANG- CHOW.

Dr. Stuart's missionary life was spent almost wholly in the city of Hangchow. There he has left his deepest impress, being honored no less by the missionaries of other Churches than by those of our own.

Hangchow was the first station of our China Mission, and its influence has been felt upon all of the other stations of the Mission. Thus Dr. Stuart was in no small degree the pioneer of our missionary work in China.

It would be impossible within the

space here allowed to follow the details of his long and useful life. In fact, it would require a writing up in considerable part of the history of our work in China.

His manner of departure was one that befitted the life that he had lived. He worked in harness to the last. In fact, in his old age, while over seventy, he had upon his shoulders the work of the whole Hangchow station, with its twenty-seven out-stations and a score of native workers. And it was only toward the last, when Rev. Robert J. McMullen, his colleague, began to be able to take hold of the work, that this burden was lightened.

Dr. Stuart's fellow missionaries remember as one of his last and one of his most striking public acts, the taking part in a communion service on Mckhansan, in which the Baptist missionaries joined with our people in our annual communion. The communion was conducted by Dr. Stuart and Mr. Jones, an American Baptist missionary. It was a unique and impressive occasion, and one that those who were present, will not forget.

The last public service in Chinese was on the day before that on which he was taken sick. He took part in an installation service of the pastor of a self-supporting church in Hangchow. There is no distinction, ecclesiastically, between the Northern and Southern Presbyterian Churches, for the Presbyterian Church in China is one; and Dr. Stuart on this occasion, acted as the representative of a Presbytery which has been formed in the region where there was not a handful of Christians when he came to China in 1868. On this occasion he delivered the charge to the congregation and spoke with unusual force, fire and effectiveness. Those who heard him remarked upon this. He also walked back and forth to the service, a distance of two or three miles. The next day he was stricken, and two weeks later he was called to his everlasting home.

AN OUTPOURING OF AFFECTION.

There was at the funeral a remarkable outpouring of affection.

These Chinese Christians specially requested that they might have charge of all the arrangements. And in the church which Dr. Stuart had helped to build many years before, when there were no Christians to take the lead in anything, these loyal disciples exhausted their resources in order to manifest their love. Many sat up working all night in order to prepare beautiful wreaths and scrolls. The church was packed and the service in the church (apart from the English service in the home the day previous), was wholly in the hands of the Chinese pastors and was carried through in a most impressive manner.

The tributes from two of our strongest preachers, life-long co-workers with Dr. Stuart and in a large sense his children in the faith, were remarkable.

They were delivered under deep emotion and gave an analysis of his character and influence that would form an excellent charge to any expectant missionary.

It was a very rainy day. But a long procession was formed and wended its way through streets lined with people out to the West Lake, and then, crossing in boats, went on to the beautiful cemetery among the hills.

There he, the missionary beloved of all irrespective of denomination or nationality, was, with many tears, laid to rest.

He once remarked that he had seen one hundred missionaries come and go in Hangchow. God spared him longer than any other and used him in active service to the last. And now he has gone. God buries his workmen. May he raise up others of like spirit to carry on His work.

It was on our American Thanksgiving Day that our father and friend was buried. The company who would have otherwise gathered in happy thanksgiving met instead at his grave.

But it was a triumph of Christian faith that those most deeply bereaved requested that the dominant note of the funeral service should still be one of praise. And indeed there is much to praise God for in the life and death of our departed fellow worker.

WHAT HE WAS.

The first trait that we think of in our beloved father and friend was his pre-eminent goodness. A missionary, now in the home land, who knew him as closely as one man could know another, was once asked, whom he regarded as the most spiritually minded man that he knew on the mission field. His reply was, "John L. Stuart." This is no partial judgment. Dr. Stuart lived close to God. He lived a life of prayer. He lived a holy life. When we heard of his death, I asked one of his dearest friends what she first thought of when she heard that he had passed away, she replied, "His purity of life." He was not a profound scholar, but he was a man of rich experience, accurate information, and uniformly clear judgment. He was always helpful and suggestive in his preaching, and often eloquent. But most of all his life was a perpetual sermon. He was modest, never aggressive nor self-seeking, and not as conspicuous in the counsels of the Church at large as some lesser men. But amid all the walks of life I have never known a better man. The gospel spoke through his life through the forty-five years of varied testing on the mission field, and he being dead yet speaketh, and will speak through the life of the writer, and through the lives of many others for all the years to come.

He was singularly worthy of the promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Trifles make perfection and perfection is no trifle." He was watchful of what many consider trifles. He was never too busy or too hurried to receive a guest, no

matter to how humble a station in life the guest might belong. He was never too busy to answer a letter, not only in his neat and unhurried way, but at the end of the business of the letter he always found time to add a bit of news or a word of sympathy and good wishes. His letters revealed his heart, a heart full of love to his fellowmen, which was given out in numberless little ways. Only hereafter shall we know all the kind things he did in an unobtrusive way. Others might talk about the simple and unselfish life, but he lived it. He spent marvellously little time or money on himself, but he spent and was constantly being spent for others.

Along with the simplicity of his life was a single hearted devotion to his work. He was very quiet and self-possessed, but coupled with his quiet manner was an irresistible fixity of purpose. This purpose controlled all departments of his life. Indulgence and luxury had nothing in him. He put on the Lord Jesus and made no provision for the flesh. Every demand upon his strength, every call to self-denial was cheerfully met. From the time that he came as a pioneer to China in the sixties, up to the recent days when, single-handed and over three score years and ten, he shouldered the tremendous work of a big station, his meat and his drink was to do the Master's will.

Coupled with his devotion to the Master's cause was the largeness of his sympathies toward those about him. From the earliest days his fellow missionaries have been accustomed to resort to him for counsel, and never in vain. He was wise and he was helpful. And the Chinese resorted to him with every conceivable trouble. They learned to lean upon him, and to love him, because, though they did not always find what they wished, they always found sympathy. And herein lay his power. George McDonald, the blind preacher, once said, "To know



Services at the Burial of Dr. J. Leighton Stuart in the Hangchow Cemetery.

a man that can be trusted will do more for one's moral nature than all the books of divinity that ever were written." Dr. Stuart did not write many books, but he was a living epistle and he was known of all men as one who could "always be found when wanted and always trusted when found."

But our brother was singularly well rounded in his character, and while he was sympathetic, he was not over soft-hearted. He knew how to be kind, and he knew also how to be firm. Sympathy and firmness mingled happily together. He sometimes reproved, sometimes rebuked and sometimes exhorted, always with all long suffering and doctrine. The eyes that could twinkle so merrily in a pleasant jest; were able also to flash fire. He believed in the love of God, and he loved his fellow men. He believed also in the holiness of God and he hated sin. Thus he was able to develop strong and well balanced characters in his spiritual children, and to lay wisely the foundations of the Church which he loved—and his work abides.

WHAT HE DID.

He has made his indelible impress upon the work of the Southern Pres-

byterian Church in China. We can scarcely think of the Hangchow station, without thinking of him. Among the Chinese he has multiplied his life many times. His sons, too, have followed in his footsteps, and two abide, building on the foundation their father laid. The station which he had so large a share in founding, was the first and is the most influential station in the China missions and in no small way has contributed to the success of all the others. Which of us is not his spiritual debtor? Who is it that does not recall some remark, some piece of counsel, some public address or some letter that will ever live as a helpful memory? We look back and rejoice in the heritage of his life. We thank God that He wrought into the very foundations of our work so imperishable an example of purity of life and perseverance in service. Is there one among us who would not rejoice could he know that at the last he could be thought of as he is this day? He was our Saint John, "beloved of God," and beloved of his fellow men.

And not only should we rejoice in his life, but we rejoice in the manner of his death. No lingering months and years of helplessness. He died in har-

ness. To the last he was full of labors and of mental and spiritual vigor.

And when the hour, the hour undreamed of by us who loved him, but known to God since the foundations of the world, when that hour struck, God called. It was no accident traceable to second causes. It was the touch of God. Responsive to that touch, as his whole life has been responsive to the will of God, he obeyed. The silver cord was loosed, the golden bowl was broken, and the weary worker fell asleep. The wires flashed out the news: "Father Stuart is dead," and all letters were freighted with the heavy tidings.

But we remembered how the Master said, "He is not dead but sleepeth." And from across the river came to our spiritual apprehension the sounds of heavenly music, the murmur of heavenly rejoicing, as the eminent worker was welcomed into his everlasting home.

In his death comfort rejoices against grief.

He served his own generation by the will of God and then fell on sleep. May all the missionaries of the Southern Presbyterian Church follow him even as he followed Christ.

MRS. CATHERINE WILLIAMS McFADYEN.

REV. M. B. GRIER.

AS Miss Catherine Williams, she arrived in Shanghai during the closing days of 1905, and on New Year's Day, 1906, she was married to Dr. A. A. McFadyen, of the Hsuchowfu Station, in North Kiangsu Mission. During the long journey of three weeks up the Grand Canal, she got her first taste of real Chinese life and found a hearty welcome awaiting her from the entire Hsuchowfu Station, where she was very much needed. She entered with zest upon the study of the language, for she was anxious to get to work. She desired to serve her Master, especially by working amongst the patients of the Women's Hospital and here she did faithful and efficient work as far as her health allowed. Kind, gentle, patient, she was admirably adapted to work of this kind and there are many amongst the Chinese women who cheerfully testify to her work in their behalf.

But in suffering, as truly as in active work, did she serve her Master. It was her portion during the eight years of her missionary life, to spend many weary months in bed suffering acutely, and here the beauty of her character shone out conspicuously and it was

rare to hear even the semblance of a complaint from her lips. Modest and retiring, her real worth was not known to many, but it can be truly said that those who knew her best loved her most. The Chinese women were very fond of her and in her last illness their concern for her recovery was very touching. They prayed without ceasing, singly and in groups, even to the extent of fasting, something very uncommon amongst the Chinese, and the thought of those little ones without a mother melted them into tears.

But prayer could not avail to keep her with us. Her constitution had been undermined by several desperate and protracted illnesses, so that when at last pneumonia set in, the worst was feared. She knew it was to be a hard fight for her life and for the sake of those who would be left behind, she set herself to the task with a calmness and deliberation and determination that were remarkable. By sheer force of will, time and again she rallied, after the entire Station had been summoned to her bedside. Her mind was unclouded up till nearly the last moment and very peacefully she entered the valley. A short service was held in

the home, especially for the children of the station, and then she was carried to the church where, amidst sobs and tears, a service was held for the Chinese. From the church to the railway station is two miles, and the funeral procession was the largest we have ever beheld in Hsuehoufu. A large number of old women with staff in hand, hobbled along on their bound feet the entire distance, and although repeated-

ly urged to desist, they replied, "No; Mrs. McFadyen came all the way here to teach us and we can surely go these last two miles with her."

The body was taken to Chinkiang and there in the foreign cemetery, it awaits the resurrection.

"Blessed are the dead who die in the Lord." They who turn many to righteousness shall shine as the stars for ever and ever."

A COUNTRY TRIP AT KOREAN NEW YEAR TIME.

REV. S. DWIGHT WINN.

YONGI, my faithful friend, the cook, had dinner ready when I got back from a neighboring village where I had gone with several Korean Christians on a "preaching trip." I enjoyed the meal which he had prepared—a good one in spite of the fact that we've been drawing on the food supplies brought from home for about ten days now.

This has been a good trip, for just after the Korean New Year there is a general holiday season and one finds an audience wherever there is a "sarang," or general loafing place for these gentlemen of the top-knots. They will fill the little room—usually a room eight by eight, or a little larger—and crowd around the door, giving very respectful attention. There has been one drawback in the season, however, for a crowd of ludicrously dressed, dancing, cymbal beating Koreans are touring the country, too, and having arrived in this community at the same time we did, there were rival attractions and our crowd suffered somewhat of a decrease last night.

This morning I went by the Korean helper's home before starting out. His is an old mud house, consisting of one room and an open shed kitchen. As a protection against these cold winter winds such as we've felt lately, this house is papered inside and out with copies of the Christian Observer and

Saturday Evening Post—old copies which some missionary had given. You remember those pictures in the Observer illustrating an article on President Wilson's visit to Staunton? Well, these adorned the front porch, almost at the floor. When I told Mr. Chung, the helper, that they were pictures of our President, he was interested greatly, but full of apologies for not having honored our President by placing his pictures in a more prominent place! He assured me that since he couldn't read English he was wholly ignorant of the fact that it was President Wilson's picture. Quite sure am I that those pictures will be moved! (Am always so pleased to tell the Koreans that President Wilson is an elder in the Presbyterian Church, and that his father was a Moksa (pastor).

One cannot help but realize that there are many perplexing problems in the work here, and much to discourage, did we not remember the Divine power of the Gospel, to overcome all obstacles. In every village we hear of, those who have formerly believed but have fallen into sin and have renounced the faith; of some who have yielded to temptation, and of Christians whose lives are a reproach, and a stumbling block in the way of others. In this village a former lay-preacher is now a wine merchant and hostile to Christianity. But there is the bright



This is the Home of Rev. and Mrs. Charles H. Pratt at Soonchun, Korea. The picture was taken on one of the days of the week when sight-seekers are welcomed into the foreigner's home. On these occasions as many as 500 of the white costumed Koreans flock to the home of the missionary and critically examine everything in sight. Note in the foreground the terraced vegetable garden of the Prestons. This view was taken from their place.

side upon which we love to look! There are many, many true followers of the Saviour, whose earnestness and faith are marked, and who are striving to live very close to the Master and to grow into His likeness. As I've seen them gather at the day-break prayer meeting morning after morning during this severe winter weather; coming to churches that are as cold, as can be, and praying so earnestly, I can't doubt their sincerity. Those meetings are an inspiration and help to the missionary.

A few days ago we were in another village, the guests of a rich man who is an applicant for baptism. Many things have stood in the way of his

being received. First, he had to give up one of his wives. This he has done, making provision for her. Then the question of keeping the Sabbath arose. His business is located near a small river, and often, because of the tide, boats have to be unloaded on Sunday. In order to avoid this he has about decided to move and open up business in another town, where he will be able to observe the Sabbath. He seems to be earnestly desirous of doing what is right. This man gives liberally of his means. He helped in a substantial way towards the salaries of the Korean helpers, which the native Church in this part of the Chno Ju territory (Dr. Reynold's field), has raised.

PERSONALIA.

A LETTER received from Dr. Allen C. Hutcheson, of Kashing, dated Manila, February 6th, informs us that he was on a visit to the islands in order to consult Dr. Musgrave, our chief government physician, with reference to some very troublesome and persistent symptoms which he has been having in the matter of digestion. Both for personal reasons and because we can so liberally spare the services of one of our missionary doctors in China, we sincerely hope that he will find speedy relief, and be able to return to his work in the near future.

He sends us a copy of a Manila newspaper containing a somewhat amusing illustration of the truth that "the children of this world are in their generation wiser than the children of light." It seems that the American Bible Society's representatives, in order to increase the circulation of the Scriptures, fell upon the somewhat unique device of giving a moving picture show and of giving a copy of the Bible as a premium to everybody who bought a ticket to the show. When the Friars heard of it they also gave a moving picture show and offered a free ticket of admission to every one who would pre-

sent a Bible at the door. In this way they collected about 2,500 copies of the Scriptures, which they publicly burned on the streets of the city of Yigau in the presence of a large crowd of invited spectators. The editor of the Manila newspaper took a serious view of the performance and characterized it as "a remnant of religious barbarism, and one of the most iniquitous and uncalled for acts in the name of a world-wide religious belief."

A letter from Rev. H. W. Myers informs us that Rev. and Mrs. H. H. Munroe expected to start home on their first furlough some time in March. They will probably have arrived before this issue of *The Survey* is published. He also mentions that a new church in the western end of Kobe was dedicated on January 18th, and that in connection with the dedication there were special services for ten days, in which several prominent laymen of the city and some of the teachers in the Theological School actively participated, and as the result of which quite a number were added to the church. This makes the fourth Presbyterian church building and the sixth organization in the city of Kobe.

Mr. Myers also described the celebration on November 25th of the twenty-fifth anniversary of the arrival of Rev. and Mrs. S. P. Fulton in Japan, at which there were many earnest expressions of appreciation and of affection on the part of the Japanese with whom they have been associated.

Some enterprising Americans have discovered diamonds in the Congo, and have organized a company for mining them. This company has offered Dr. Coppedge a salary of \$5,000 a year and all expenses to take charge of their medical work. We happen to know also that Dr. Coppedge, together with every other white member of the African Mission is at present in debt on account of their inability to make ends meet on their present salaries of \$430 each per year. The missionaries think that they possibly can make ends meet on a salary of \$500, and we suppose the Executive Committee will find it necessary to raise their salaries to that figure. We think it more than likely that the Trading Companies and the Belgian Government would be very glad to secure the benefit of the experience and knowledge of the country of all the men of that Mission at salaries ranging from five to ten times the amount they are receiving at present.

A letter from Rev. Warren H. Stuart, dated February 18th, informs us that he expects to sail from Shanghai on April 11th,

anticipating his furlough by one year on account of serious illness. We have also learned of the serious illness of Mrs. J. Leighton Stuart at Nanking. When the letter announcing her illness was written she had been in bed for about four months. These friends have our sincerest sympathy, and we trust that our next news from them will be of a more favorable character.

A letter from Rev. S. H. Wilds, of the African Mission, written en route, announces his expected arrival in New York about March 15th for the purpose of undergoing a surgical operation for appendicitis. His address while at home will be Columbia, S. C.

Rev. and Mrs. Palmer C. DuBose, of the Mid-China Mission, have just reached home on their first furlough after seven years of service at Soochow. Mr. DuBose's address while at home will be Camden, S. C.

Mr. Cheng Ch'un-sheng, whose photograph appears below, is a native of Chinkiang.

In 1887 he first came in contact with foreigners, being employed as teacher by the present editor of the *Bulletin*. He afterwards taught many members of our mission and also took classes in the girls' school in Chinkiang. He assisted Dr. H. M. Woods in the difficult task of translating parts of the Bible assigned to him by the Bible Translation Committee. His work is always done with thoroughness and ability. His life and character have been shared by the strongly intellectual and spiritual men and women



Mr. Cheng Ch'un-sheng.

of our missions, and he is one of the best products of our work.

To Mr. Cheng is largely due the great success of the *Chinese Christian Intelligencer*. He has been associated with the present editor of that periodical since its establishment in 1902, and was made full Chinese editor several years ago. He is one of the best writers in the Chinese Church; although he knows no English, he is well informed on most subjects and far in advance of his Chinese associates. His literary instinct and Christian character fit him for the high position he now occupies as a leader of the

Chinese Church. Mr. Cheng is the author of several books which are widely circulated, and the Chinese paper which he helps to edit is read each week by tens of thousands in nearly all of the provinces of China. He is also a prominent member of the China Continuation Committee.

Perhaps the most potent influence in shaping the Christian life of Mr. Cheng was that of Mrs. S. I. Woodbridge. When she died he wrote a memorial of her which was published in Hongkong papers, which Dr. Woodbridge says was beautiful, and a translation of which he has promised to send us.

POSTAGE ON MISSIONARY LETTERS.

On the last page of the Foreign Mission Department of THE SURVEY full directions are always given in regard to the mailing of letters and packages to our foreign missionaries. Some of our missionaries are being quite heavily taxed for the payment of excess post-

age on mail received by them by reason of the fact that their friends at home fail to observe these directions. We take for granted that it will only be necessary to call attention to the matter, which we do in this way, to secure the correction of this mistake.

FORWARD STEPS IN KOREA.

REV. R. T. CORR.

AT THE Annual Meeting in Chunju the past year, much time and thought and earnest prayer was given to the matter of self-support. Our Southern Mission, being established later than the Northern, has not arrived at the measure of self-support attained by the Churches to the North or even to the South of Seoul. This fact, coupled with the apparent fact that the rank and file of the Koreans were ever growing poorer, gave us much anxious thought and care, when we considered bringing the Korean Church up to self-support. We all left the meeting with one resolve,—with the help of God to press self-support as never before. God has been with us and from all parts of our mission come encouraging reports of forward steps in this line. One of the most striking illustrations is in the field of Dr. Reynolds in Chunju. Just after the meeting, Dr. Reynolds made a tour of all his churches and got the men in charge to

make a personal canvass of every member, and he was present in person and took subscriptions, payable in rice and barley, at the time of their two great harvests. Koreans no sooner reap their rice than they plant barley on the same land, thus reaping two crops off the same plot in one year. While they have little ready cash, they can pay in rice, barley or beans, or some farm product which is easily turned into cash. This fall when their rice was harvested Dr. Reynolds called a meeting of all his leaders and had them bring in the grain they had collected from those who pledged. Much enthusiasm was manifested, and they took hold with zeal the idea of maintaining their own workers. The result was that they doubled the number of their workers and all of them on native support.

In our own Station of Soonchun, though the youngest, we are not behind the others. At the meeting of all our leaders, when the matter of real



The Gold Hill Temple, Near Chunju, Korea More Than 500 Idols Are In These Buildings.

self-support was presented, they took hold with enthusiasm, and after a canvass of the membership of all the churches, they found they could take over the entire support of all men native helpers. This does not include the colporteurs who are supported by the Bible Society. But this was a long step in advance for them, and now they no longer look to us for their salaries but to the native church, and now that the native church is paying them, they are more diligent in their work.

We have a rule here in our Station which has proven a great blessing to the workers. Each month on the last day, we have a meeting of all the workers who are on salary, and discuss with them the state of the Church and hear reports. This mutual touch, interchange of ideas, and the day of Bible study which we give them at this time, is a great help to them. In order to attend this meeting, some of them have to walk fifty miles, but in spite of the long distances, there is scarcely ever any one absent at these times.

Reports from the yearly Bible Classes this year show much interest on the part of the Christians and good attendance. This will be the first year we have ever had them meet in Soonchun as heretofore we have united with Kwangju, fifty miles distant, which meant that some of those who attended had to walk nearly a hundred miles. Among those who came year by year was a gray haired "mother in Israel," eighty years of age. But though so advanced in years, her eye is not dim nor her natural force much abated.

Recently in going over a high mountain pass, she started out behind me but overtook me and passed over with me. She never fails to express her thanks or love in every way she knows how, when I go to her village. The last time I was there, in addition to Korean delicacies, she sent our little boy a beautifully embroidered pair of Korean stockings which she had made. The love which these people show us is a great comfort and inspiration in working among them.

But there is another side to the picture, and I mention it to call forth more earnest prayer on the part of the home Church for the work and workers. The greatest weakness in the Korean Church, apart from their tendency to jealousy, is the universal habit of debt making. And this is not always or generally caused by force of necessity, but is purely a habit. There is scarcely a Korean who is not in debt, and the rate of interest they pay is something fearful. It is no unusual thing for them to pay 100 per cent and 25 per cent is regarded as very low. And not only have they no thought of providing for the morrow, but very few have any business ability. At least thus far they have not been educated up to cultivate that "missing" side of their natures. No amount of exhortation seems to do them any good, for if you help them out, they are soon back again. We are therefore looking to the coming generation who are being moulded in our Schools, to be those who will have business ability, will keep out of debt, and will furnish



This is Miss Dupuy's Little Sunday School, Recently Organized. The Old Korean Gentleman Beside Her is a Faithful Assistant.

a constituency who will have zeal coupled with intelligent knowledge.

It matters not how much zeal, or faith, or love one may have, if their hands are tied with debts, they cannot give, and if they do, they are giving not their own money, but others. In spite of this weakness of their natures, they are born optimists and freely loan each other money, often with no security. When they borrow, they often have no thought of paying it back, and the lender knowing this, charges such a high rate of interest that if he succeeds in collecting the interest for a year or so, he will have gotten back his principal and have a fair sum left.

Not until they overcome this habit, or a new generation come on who will have been better trained, can we ever hope to have a strong, aggressive, self-supporting Church.

In a later article I will take up the urgent need for educational work, and for such an aggressive policy in this line as shall keep our Church not only abreast of the Government Schools, but such as shall serve as models to them and will give the Church youth such training as shall fit them to be Church leaders and leaders of an awakened people.

Soonchun.



WOMAN'S WORK AT MOKPO.

MISS LILY O. LATHROP.

HAVING been kept rather busy with our missionaries, my language study has not progressed as rapidly as I should have liked. But it has been my pleasure to have charge of one of the Mission Sunday Schools near our compound. It was opened last spring and grew steadily in numbers, but I could not say just how much the children developed spiritually during that time. Having a splendid assistant to teach them I felt that they were obliged to be enlightened by some of the Gospel stories. While she taught, I was kept busy separating those whose hair had been pulled by an unseen hand; and turning the heads and wandering thoughts to face the earnest little woman who is so sweet and spiritual that she is an inspiration.

When the Girls' Day School closed she returned to the country. Her name is Kim Sarah (the Korean name is written in just the opposite order from ours). While she assisted me the school grew until we had one hundred and thirty-nine. We have a man to teach the boys, as in Eastern countries a woman is not supposed to know any thing worthy the notice of even a little boy.

During almost two and a half months absence from the school, I was distressed to find that many had dropped out, but last Sunday we had seventy-eight well behaved pupils. Now I have the room divided into three classes—a mothers' class taught by the mother of the man who has charge of the boys; a class for girls of about twelve years; and a class for the tiny children taught by the wife of my language teacher. They have learned the Lord's Prayer and are studying the Commandments and catechism. It is a babel of tongues when the teachers repeat the answers, a few words at a time followed by the whole class. This is the only way they have to learn, as only one of this room-full can read. There is one model Christian family who come regularly. The father looks stout and very stately in his long white coat, and tall slick black hat perched high on his head held on by a chain of amber beads under his chin. This amber chain is an evidence of his wealth. He sits cross-legged in the room with the boys, after helping to gather them in. They have no watch—no way to know what day it is except by being personally called. The "chong" or market usually gathers at the cross-roads every few days—Sunday or not. Other work is continued in this village of Sinchongdong on the Lord's day just as any other, thus misleading those who would do good.



Four Korean Gentlemen who are teaching the Korean Language to our new Missionaries at Soonchun.

The wife of this honorable gentleman is neatly clad and carries a plump, lively baby—not quite a year old.

Their little girl is the one among the room-full of children who can read. After the school is closed with the Lord's Prayer repeated in concert, the children are placed in line to march in couples to the main Sunday school at the church. I wonder at the faithfulness of these tiny youngsters as they trudge through the blazing heat stumbling over stones and crying as their feet are bruised and cut—but still pressing forward. Among these is a wonderful sight for Korea! This wealthy gentleman walks with his wife holding

the umbrella over her and the baby—sometimes carrying it for her. It takes Christian courage for him to stand out against the custom of centuries and show his wife this courtesy.

One of the most interesting facts in connection with this Sunday school is that it is conducted in the home of my first patient in Korea. She has no name herself but is Chasubby's mother. When I first reached Korea Mrs. Nisbit asked me to go to see her cook, whom I found very ill with pneumonia. It is this woman now who has opened her home to me for work in Sabbath schools.

Mokpo, Korea, Aug. 8th, 1913.

SENIOR PROGRAM FOR MAY, 1914.

ARRANGED BY MISS MARGARET McNEILLY.

Topic—A GENERAL VIEW OF THE FIELD.

Hymn—Prayer is the Soul's Sincere Desire.

Devotional Service—Matt. 6:9-13.

Prayer.

Solo—Throw Out the Life-Line.

Roll Call—Answer with a verse of Scripture on Sending.

Reading—"How Can He Say 'Well Done?'"

Topical—What Has Been Accomplished in Our Fields During the Past Year.

Reading—What the Christian Possesses.

Story—"Un Ho—A Leper Girl of Canton."

Hymn—Hark the Voice of Jesus Calling.

Prayer.

Minutes.

Business.

Close with a Chain of Prayer.

SUGGESTIONS.

In connection with the Devotional Service, let the Leader read the leaflet "The Church Needs More Intelligent Prayer Life."

"The Monthly Topic" which is the intro-

duction to the Annual Report, and which furnishes the material for the talk "What has been accomplished in our Fields during the past year," appears in this issue of the SURVEY. For the benefit of those not taking the SURVEY, this material is included in the Program packet.

Make special Prayer for the needs of Japan. Have a prayer of thanksgiving for the wonderful progress in the fields during the past year.

Appoint a Reporter to give latest news from the secular press on the situation in Mexico, China, the famine in Japan, etc.

Un Ho—A Leper Girl of Canton is a wonderful example of the power of the Holy Spirit using the "weak things of the world."

The Programs that appear in the Foreign Department of the SURVEY each month, together with the material to carry them out, can be obtained from the Executive Committee of Foreign Missions, Nashville, Tenn., for 10c each or \$1 a year.



A PARABLE OF MISSIONS.

BY REV. ARTHUR C. BALDWIN.

THERE was once a beautiful river that flowed out of the mountains, fed by the springs and lakes of the highlands. Along its course there were many tribes scattered, who lived by hunting and fishing, and who drank of the stream and sailed upon its waters.

As time passed these various tribes settled into town and city life. To a few of them came new ideas. They became civilized and thought about sanitation, health and better living. But they were greatly handicapped. The river that had given them their water supply was polluted by the unclean life of those who lived above them. It became a hearer of disease. They took all the precautions that they knew; they made filter beds and boiled the water; but still the river was unclean.

Some said that they ought to go to these unclean tribes and teach them how to live. But others laughed at the idea. "Impracticable," they cried. "The stream is too large. The people are too ignorant. Besides charity begins at home. We have all we can do here. Put your money into hospitals. Build more filter beds. Boil your water."

So the city was taxed for larger appropriations to the Board of Health. The hospitals were filled. Many more laborers were hired to make filter beds. Every one was busy from doctor to undertaker. And the death rate continued high.

In the meantime some of the citizens quietly clubbed together and sent out representatives to ascertain the sources of pollution up stream. They settled among the unclean tribes. Where there was need they ministered to it. Where there was ignorance they gave instruction. In time they banished typhoid from some sections. They sent back glowing reports telling what had been done and declaring that with an efficient force the entire country could be educated to a better sanitary life and the river be made pure again.

Then there arose a division in the city. Some said, "Do not believe them. They are mere enthusiasts. We know it cannot be done. We are getting along well enough. We must give our doctors and nurses work. Put more money into hospitals."

But the other party, growing larger each day, said, "We must do both. Our sick need attention, but it is only wisdom to go to the source of our trouble. Remember that their life and ours is intimately related. If we do not raise their standard, they will lower ours. This work is self-protective. Besides, we are sorry for them."

Which was right?

—Missions.

THE OLDEST PROTESTANT MISSION.

DR. GIOVANNI LUZZI, of Florence, Italy, is visiting the United States in the interest of the Waldensian Order—the oldest Protestant mission in the world. The Waldensian Church has always laid claim to great antiquity; indeed, it is believed by many scholars to have originated with the apostles themselves. The road from Rome into Gaul and Spain led through these valleys, and it is highly probable that earliest disciples of Christianity planted the Gospel there while on their journeys.

The Waldensians believe in "Modernism," which stands in Italy for the undermining and rooting out of the hideous superstitions and beliefs with which the Church of Rome is choked and stifled. The home church is seeking to meet her great opportunity. It has already established colonies in Uruguay and Argentina, France, Spain, and the United States. Here the prosperity and education of the immigrant Italian Waldensians is adding strength to the church at home.—

The Christian Herald.

A STATEMENT TO THE CHURCH BY THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

It is with profound gratitude to God that the Committee of Foreign Missions reports to the Church at large that the year just closed has been, with but one exception, the most fruitful year in conversions ever known in our foreign work. Three thousand five hundred and seventeen have been brought out of darkness into light, 332 more than the year before, an average of thirty-three conversions to each of our ordained missionaries.

Regarding the conduct of the work, it will be remembered that the last assembly probed the committee's management to the bottom, and pronounced it thorough, painstaking, judicious, and most economical.

During the last year the committee, clearly recognizing from the first the circumstances unfavorably affecting the Foreign Mission income, has pursued the most conservative possible course, the work being held stationary, and all appeals for reinforcements being refused, except in a few cases of indispensable need. The eleven new missionaries sent out were but three more than the year's losses.

In accordance with the fixed policy of the committee, for each of these new missionaries the total \$1,200 cost per year, plus the expense of outfit and travel, was provided for in advance, over and above previous contributions, thus balancing the increase of expense with an equal net increase of income.

During the whole of the past year steady efforts have been in progress to enlarge the committee's permanent and dependable income by inducing churches and minor organizations, while increasing their gifts, to pledge definite annual amounts for the support of some definite part of the existing work, or some missionary already on the field. One missionary candidate has been employed for the whole, and two others for a part, of the year, in this Forward Movement work, while the office has helped by correspondence and in other ways.

During the past year the committee has taken the Church at large into its confidence, keeping it continually and fully informed as to the progress, perils, and needs of the work, and doing everything possible in the way of suggested methods of increase; in the way of personal letters and leaflets to pastors, Presbyterian chairmen, society presidents, Sunday school superintendents, and thousands of well-to-do individuals throughout the Church; by recommending and most carefully preparing, with the effective aid of the Woman's Auxiliary, for a Foreign Mission Week of Prayer and Self-Denial in February, and in

every other feasible way, to bring the receipts up to the cost of the rigidly restricted work of the year. (For example, over 100,000 Self-Denial envelopes for extra offerings were ordered by pastors, society presidents, and Sunday school superintendents.)

It is our conviction that these extraordinary efforts have prevented what would otherwise have been an almost irretrievable catastrophe in our Foreign Mission work.

The total receipts from all sources were \$561,179, of which \$46,995 were special donations for objects outside of the year's budget, leaving \$514,184 for the year's work, the actual cost of which was \$550,915. The receipts thus fall short \$36,731. These figures do not correspond exactly with those in the treasurer's report, because, after his books were closed, it was learned that \$7,000, which had been understood and entered as a special, was intended by the donor for the regular work, whereupon the transfer was immediately ordered by the committee.

The chief explanation of this falling short can be given in one sentence. The total net effect of the lessened percentage and of the method of applying many of the recent changes in the Church's financial arrangements has been the reduction of the regular income for foreign missions, and the vastly increased difficulty of permanently enlarging that income.

1. The last General Assembly reduced by one-tenth the recommended percentage of gifts to foreign missions. The effort of this in decreasing the Foreign Mission income has been immense and continuous. It will be remembered that when this matter was pending the committee's representative stated to the assembly most plainly and earnestly that if the proposed reduction were made it would result in a large deficit at the close of the fiscal year.

2. The number of regular objects to which the women's societies contribute has been greatly increased, with the result that, despite their generous zeal for this cause, a large amount of money which has heretofore formed a regular part of the Foreign Mission income is now distributed among a variety of other causes. We are not complaining of this, but simply stating the fact.

3. The Every-Member-Cauvass in many churches has been so conducted as to increase the Foreign Mission contribution; in many others, as the committee's correspondence shows, it has decreased it; in others it has led to the abandonment of definite Foreign Mission obligations previously carried; while in the great majority

of churches it has completely blocked our special efforts at permanent increase of income. Since the Every-Member-Canvass secures in March pledges for all the causes, payable weekly, and since for two or three years this canvass has been vigorously pushed among an ever-enlarging percentage of our churches, one would suppose that the result would be an increase in the receipts of our committee between April 1st and January 1st. As a matter of fact, there has been no increase for this period during these years.

That our committee's experience is not peculiar is shown by the following statement made us by the foreign secretary of the Southern Methodist Board of Missions in answer to personal inquiry: "The agitation for the last two or three years for the Every-Member-Canvass, and the Unified Budget as a feature of it, has made it vastly harder for us to raise the needed Foreign Mission funds."

We are hearty believers in Every-Member-Canvasses. We have freely and cheerfully given six months of the time of one member of our official force to the General Assembly's Campaign Committee on Evangelism and Stewardship, which is charged with the promotion of the Every-Member-Canvass, to assist it in this work. But even good things are susceptible of misuse. We endorse the Assembly's plan, but the Campaign Committee itself at its recent meeting in Atlanta on March 31st, perceiving the financial perils of a wrongly used canvass, as well as the advantages of one rightly handled, unanimously recommended to the next assembly "that it declare in the most forcible way to all the churches that the results of the Every-Member-Canvass should not be looked upon as final, but as the foundation on which to build up an adequate offering for the year."

That this combination of adverse influences has not resulted in an immense and prostrating debt fills us with gratitude to God and to that great army of men and women and young people throughout our

Church who have rallied so nobly to the help of this cause.

In closing this statement we feel constrained to express the fear lest our beloved Church, engrossed with revenue rearrangements, percentages, and details of organization, lost sight of the primary purpose for which His Church was organized, equipped, empowered, and commissioned by Her Lord, namely, to give Him to all the world. To this supreme aim our Church was dedicated at birth. At its organization in 1861 the following declaration was adopted:

"The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command, 'Go ye into all the world and preach the Gospel to every creature,' regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's promised presence."

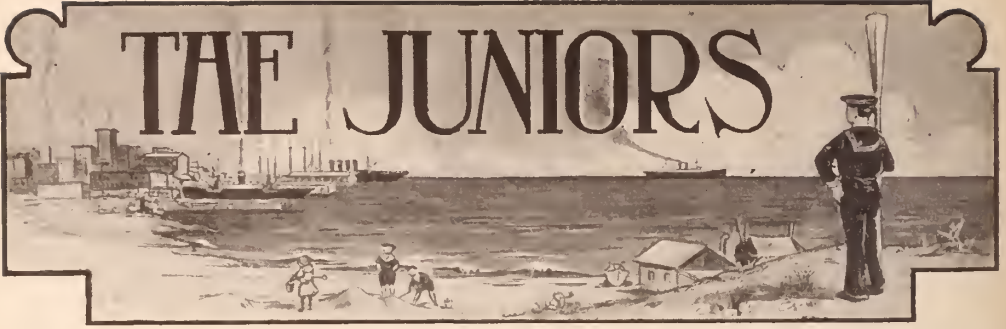
When, to eliminate waste and friction, the non-Christian world was districted among the Christian denominations, our Church accepted as her share 25,000,000 of people inhabiting territory occupied by our missions in seven different countries, and solemnly covenanted with God and the other denominations that she would give them the Gospel of Christ. In its missionary platform the assembly set before the Church as a goal and called on it to contribute \$1,000,000 per year as the amount required to meet this solemn responsibility.

Having thus put her hand to the plow, shall our beloved Church now begin to look back, or shall it continue to advance, to the inspiration of other churches and the joy of her Redeemer toward the goal which we believe that He Himself has set before her?

EXECUTIVE COMMITTEE OF
FOREIGN MISSIONS.



THE JUNIORS



HONORABLE MISS FLOWER.

By LEILA G. KIRTLAND.

WHEN O-Hana-San (Honourable Miss Flower) peeped through the shoji, or sliding paper doors, to see if the baby was awake, she found him blinking and cooing and sucking his thumb, so she bent over him on the floor and said, "Baa," which by interpretation is "Boo." The baby laughed out loud and his cheeks were so chubby that his little black eyes disappeared into them and he doubled up his little fists and waved them in his sister's face so gleefully.

O-Hana-San put her face down close to him and rubbed her nose against the baby's ruddy dimpled face—that was all she knew about kissing. After she had unwrapped the futons, or padded quilts, from around him she began to make his morning toilet. And as her hands worked busily over him she told the baby why she was so happy today. And she hummed snatches of school songs about being loyal to the Emperor and one's parents, and about being gentle with one's sisters and brothers. It was a holiday to commemorate a great victory. The school's were closed and the children were free to go to the shrines with their parents to give thanks to the gods for the Emperor through whose virtues the Japanese had conquered the enemy, although the Emperor was at home in his palace at the time of the battle. After O-Hana-San had finished dressing the baby, she put on a bright-colored kimono covered with chrysanthemums and butterflies and lined with bright red. Then she tied a red obi or sash around her waist and a pink ribbon bow on the top of her head. These were her nicest clothes saved for holiday occasions. On school days she dressed quite sedately, with a dark kimono over which she wore a dark red kilted skirt and no ribbon in her hair at all. After breakfast she took a long cloth band and

strapped the baby on her back. Then she took a gay silk parasol to hold over them both and started out. Her mother had told her to meet her at the shrine. The streets were very gay with flags of the "Sunrise Kingdom," and at the school gate there were two big ones hanging from bamboo poles and crossed. O-Hana-San soon met some little friends who were playing a game of batting colored balls that were weighted and had bright-colored feathers attached to them, so she joined in the game with them. As the little girls jumped about, the babies on their backs joggled uncomplainingly, except when a thoughtless little caretaker would turn too quickly perhaps and knock the baby against someone or something, and then—why the baby would cry, of course, quickly to be appeased by a dainty extracted from the "little mother's" sleeve.

Very much like gay butterflies did these children seem, skipping about in the sunshiny street.

Suddenly the cry of Seiyojin (Westerner) caused the children to stop the game and gaze up the street at the approaching phenomena of never-ending interest of eternal surprise—that which was to them what Punch and Judy, with monkey and hand-organ combined might mean to those less favored. How they stood in awed silence; how they whispered and nudged one another as they passed comments upon the equipment of this creature who had a funny hat sitting on a head that wasn't black; glasses that pinched a nose that wasn't flat; the too-white skin, the queer kimono with the tight sleeves that could never hold cakes or eggs or anything; the shoes that were not split for the great toe. My! It was all so funny and so foolish that they forgot their game and followed after this new delight O-Hana-San followed on and by the time the

Selyojin entered a distant gate the little girl was breathless—the foreigner walked so fast—but the tired baby was fast asleep. O-Hana-San sat down upon the church steps to rest. She heard the children singing inside, so she listened to the words and soon she was keeping time with her head and humming the tune. Then she caught sight of the Selyojin in a little room beside the church, so she went to the window and pressed her nose against the glass to see better. A number of school boys were sitting in front of the Selyojin and she was talking earnestly to them, but when O-Hana-San tried to hear what she said the words sounded strange, so O-Hana-San shrugged the baby, and saying "Baka" (fool), she started back to the street, but where were the other children? As she hesitated, a lady beckoned to her from the church door, so she shyly approached the lady, who drew her into the church where her companions were already enjoying the singing. What was it all about? The happy-faced children were fairly shouting the verses, while a young man pointed with a stick at the words written on a chart. O-Hana-San followed the words and her head was soon swaying with the rhythm. And now the singing stopped and all the children bowed their heads while the young man, quietly, with closed eyes, spoke a few words very low. O-Hana-San tried to hear, and as she leaned forward she caught the phrases, "Iyesu Christo, Iyesu Christo," (God, love, forgiveness, joy, peace)—those were the words of song and prayer that she seemed to hear as she left the church. But out in the sunshine and amidst the festive gayety of the passing people as the little band of Christians dispersed she saw impudent school boys mockingly calling, "Yaso, yaso," and laughing derisively. So O-Hana-San shrugged the baby and began to run quickly for it was getting late and she had promised to meet her mother at the shrine.

The worshippers were ascending and descending the broad steps that led from the hideous grinning monsters on either side to the entrance of the shrine or temple. Some carried "mochi," or pounded rice, to offer to the gods. From inside could be heard the beating of drums and the weird chanting of prayers.

In the temple ground the scene presented seemed like a "street fair"—little booths were doing a thriving business selling food for the offerings and toys for the amusement of the children. Many were like small restaurants, where one could get dainties and tid-bits cooked "while you waited."

O-Hana-San's spirits could not be repressed, although she had been reprimanded



Honorable Miss Flower.

by her mother for stopping at that "nest of fools"—that "Yaso" place.

The baby forgot the tiredness of being attached to so spirited a creature when his sister would quell any intimation of a brawl by poking tempting goodies over her shoulder to be eagerly seized by the baby and crammed down his little throat. When they reached home it was a limp little bundle that was taken from O-Hana-San's back. Once that evening as the "little mother" rolled the baby in his little futons she crooned to him—"He loves me too, He loves me too, I know He loves me too, Because He loves the little things, I know He loves me too"—the tune that had been ringing all day in her head. She had skipped by it, she had walked by it and even said her temple prayers in the rhythm of it. And as she softly glided into slumberland distant children's voices seemed to be singing it.

Two weeks later, the sunshine was just as glorious, the joy of life, life everywhere. The lacy leaves, dancing in the breeze caused rippling wavelets of sunlight to play upon the rocks and little gold fish pond in O-Hana-San's pocket handkerchief of a garden. O-Hana-San crouched against a rock and gazed with unseeing eyes into the water. And then two big tears rolled down her cheeks. As she lifted the corner of her sleeve to brush them away a tiny straw sandal fell out. She reached for it, and holding it against her cheek, covered her face with her sleeve and sobbed and sobbed. The precious baby! They took him away and he was so cold. She could have hugged him and made him warm. They said he was lost—lost, but sometimes lost things are

found. Who would help her find him? Perhaps Buddha would know. Would Buddha listen if she prayed to him? Would he care for a mere child's sorrow? No, Buddha would not care—Buddha's iron face never changed. Buddha could not love. If Buddha knew he would not tell.

The gold fish glinted, darting through the sunlit water, the dragonflies' gauzy wings shimmered here and there; birds chirped cozily among the leaves and the house cat cheerfully washed her face in the sun. O-Hana-San shut her eyes. How could everything be so happy? Nothing seemed to care that she was miserable.

"Because He loves the little things, little things, little things,
Because He loves the little things, I know
He loves me too."

"Loves me, too; loves me, too." Who loves me too? Where had she heard that song? Why, that was the Yaso song! Could it be that the Yaso God could love? A god who could love would be a very desirable god. If He loved the little things, he must love the baby. And if He loved the baby, He surely would help her find it and bring it home again. She would go and find out, but what

would her mother say? Her mother need not know.

* * * * *

The church was full of people and there was music soft and low. The scents of flowers filled the air, and when O-Hana-San tiptoed she could see the minister standing looking down upon a bank of flowers. His voice was full of tenderness as he spoke of heaven and life and love everlasting. As O-Hana-San listened she felt strangely quieted and comforted, although she did not understand what it was all about. Soon she found herself pressing with the people who crowded about the bank of flowers. In the midst of the flowers was a baby's face seemingly asleep. O-Hana-San reached out her arms for it, but some one restrained her. "O, don't let them lose it," she wailed. "Where is the God that loves the little things?" She felt herself gently drawn aside. A kind lady heard her story and promised to help her in her quest.

Not long afterwards O-Hana-San was sitting in the garden. The little shoe was in her hand, but she was not weeping. There was peace in her heart, for she had found the God who loves the "little things," and she knew He had found the baby.

WHAT A FUNNY LITTLE GIRL!



She's just as queer as she can be,
This girl whose home's across the sea.
Of course, it's not polite to smile,
But, did you ever see such style?

Oh! such a frock and hat and shoes,
Perhaps her mother let her choose
Her own things at a shop, you know,
Where fashion does not matter so.

Dear me! She's foreign, that is why,
She looks so strange and sort of shy.
What do you s'pose she'd say to me
If I should speak quite pleasantly?

Poor thing! She cannot help her clothes,
But where she got them, goodness knows!
Of course, she's funny, but it may be,
Her folks love her as mine love me.

—Exchange.

HOME MISSION PROGRAM FOR MAY.

OUR NEW AMERICAN JUNIORS.

A CHILDREN'S PRAYER.

"We thank Thee, our Father, for brightness and cheer,
For the flag that we love, and our country so dear;

For Thy gift to the world of Thine own precious Son,

For the joy in His service, the victories won.

Oh! guide our dear country in righteousness' way;

Let the power of our Saviour forever hold sway,

And help us, each one our own duty to see,
To our brothers, our country, and, Father, to Thee.

Amen; Amen.

To our brothers; our country, and, Father, to Thee.

1. Hymn—1 Love to Tell the Story.
2. Prayer—For all sad, lonely hearts; that we may seek them out, and bring them a message of friendliness, and tell them of the best Friend, our Savior.
3. Psalm 96.
4. Recitation—"Columbus."
5. America—the Magnet:
That drew our Forefathers,
That is drawing the fathers of New Americans.
6. Hymn—O, Beautiful for Spacious Skies.
7. Recitation—"What a Funny Little Girl."
8. A New Voyage of Discovery; one minute trips to—
Mexico in Texas.

Africa in America.

Italy, Poland, and other European Countries in Alabama and Missouri; Bohemia, Hungary, and Slovak peoples in Virginia.

Cuba in Florida.

Foreign Lands in my Neighborhood

9. Prayer—For immigrants who will stay here; for those returning to their homes; for all who love the "strangers within our gates; that these new Americans may be won for Christ.

10. Marching Hymn—Brightly Gleams Our Banner.

11. Prompt Transaction of Business, including report on the share that this Society has in the work among Foreigners in America

12. Hymn—A Children's Prayer.

NOTES.

3—To be read responsively by two children, standing on opposite sides of the room.

4—In Home Missions in Verse, 10c.

5—The New America, 50c; Immigrant Neighbors, 35c; or other new books; current magazines; The MISSIONARY SURVEY, etc.

8—Annual Report and leaflets by the Executive Committee of Home Missions, 1422 Hurt Building, Atlanta, Ga.

12—Make copies and give out in advance. To be sung to the tune of "Home, Sweet Home."

THE NEARBY PUMP AND THE FARAWAY SPRING.

Dear Jack:

I want to tell you that the reason our people are not helping you up your pole is because so many of them have not got acquainted with you. There was once a man who carried water from a far off spring up to his house every day for years and never thought of anything better, until at last someone put a pump close to his house; and after that he didn't see how he had got along

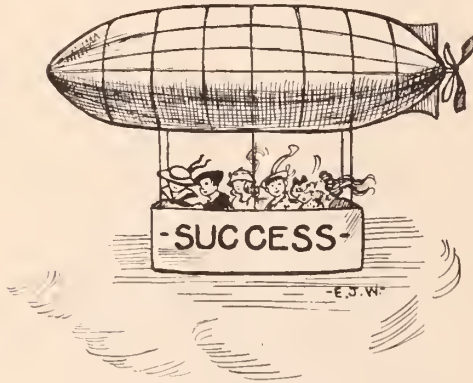
without it all those years. So those of us who have tried to gather little missionary items from here and there to make our meetings interesting,—and then have the Missionary Survey for a few months with its programs, news, stories, etc.,—feel like the man with the pump, we don't see how we got along without it—so long.

Mrs. J. S. JOHNSON.

Rex, N. C.

A SURPRISE PARTY.

Have you heard about Jack's May Day party? You haven't? Why it was a SURPRISE for Jack, and he was taking a nap when the party came, for he had been standing still on the Pole so long that he got sleepy.



"Jack A-hoy!" He heard a great shout right over his head. He was so surprised he almost dropped his flag! Right over him was a beautiful air ship filled with children who were leaning over the side and waving their hands.

Jack couldn't believe his eyes! No sir, he couldn't believe his own eyes!

On the side of the air ship's car was the word "Success," and the young lady who was guiding it, wore a cap just like Jack's with her name in gold

letters on the band, "Miss Perse Vere."

Jack fastened his flag staff to the pole and scrambled down as the ship came to anchor. He didn't have any idea who the children could be, but he was glad to see them any way, for you know Jack loves children. He shook hands with Miss Perse Vere, who was an old friend, and the children came trooping across the lawn shouting, "Happy May Day, dear Jack! We are the Juniors, come to surprise you, and have a party. We'll tell you who we are and then we'll play."

Leading the merry crowd was a boy wearing a broad brimmed hat and on the breast of his shirt was a large gold star. He was leading a tiny brown skinned little girl, who wore a leather dress and had beaded moccasins on her feet.

Bowing to Jack he said, "I am a Junior from Texas, and this is my little sister, Oklahoma. She is glad to see you too, but the clouds have made her hoarse."

Two little girls behind him whose dresses were brilliant orange color, wore beautiful flowers in their hair, and they carried a large basket. Dropping a quaint courtesy one said, "My name is Loo See Anna, and this is Flori Da. We were so afraid May Day might treat us coolly that we have brought you a May basket full of orange blossoms."

Just here a boy bowed to Jack, "A happy day to you, Sir," he said, "but who said there were orange blossoms here? I am a Junior from old Missouri and you'll have to show me."

"This is my sister South," said a sturdy lad, pushing Missouri aside, and presenting a dear prim little maiden in an immaculate white dress. "My name is North and my Papa is Mr. Caro Lina. Sister is ashamed of me because I have tar on my heels, but I hope you'll excuse me."

George A and Al Abama, two boys in white cotton rompers, made their bows just after dear little Miss Issippi had told her name.



A rollicking jolly Junior called Ky was playing so many pranks he had scarcely time to tell his name until he was called to order by a boy, whom he told Jack the boys called Tenn, but that his last name was Essee.

Two graceful slender girls stood hand in hand before Jack. "I am a Junior from the F. F. V.'s of Virginia," said the taller girl. "I was sure my family was the oldest in the party, but this child says her father's name is Ark and she is sure no family here is older than the flood."

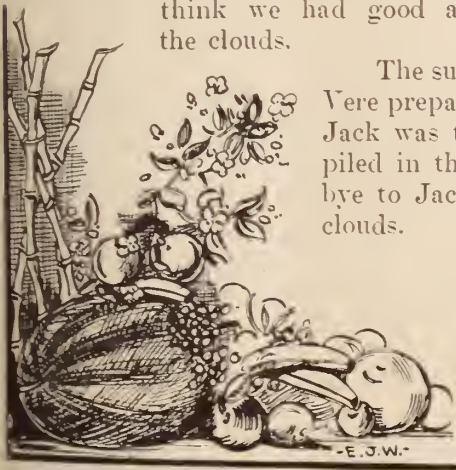
"Come children," called Miss Perse, "let's play games." What fun they had! They sang "Frog in the Meadow," and made Jack be the frog. They played "Ring Around the Rosy," and "Drop the Handkerchief." They had a Guessing Game, and offered a prize to the one who could tell why the girls beat the boys in guessing Jack's puzzles. The prize answer was "Because girls her-y."

Then they danced! Yes Sir-ee they danced! Holding hands they circled around Jack's pole in the May pole dance. What did they sing? It sounded like this.

"Way down South in the Land of Cotton,
Our friend Jack shall never be forgotten,
The Survey! The Survey!
The Survey's the Magazine!
Let Junior's stand at Jack's right hand,
For Work! For Work!
To spread the news throughout the Land,
Let Juniors lend a helping hand,
Going up! Going up!
Jack's flag is going up, Boys!"

Supper? Well I should say so! Every Junior brought something from home. You should have seen what they had! It makes me hungry to write about it.

There were oranges, bananas and grape fruit! Sticks of sugar cane, molasses candy and sugar cookies! Peaches and apples from the Ozarks! You never saw such a lot of good things to eat in *your life*, and you'd better think we had good appetites after that long trip through the clouds.



The sun was low in the heavens when Miss Perse Vere prepared for the homeward voyage. How sorry Jack was to see them go! Tired and happy they piled in the ship and waving their hands in good bye to Jack, they sang, as "Success" rose into the clouds.

"Now dear Jack, we all must leave you,
Please don't let our going grieve you,
Good Bye! Good Bye!
We'll surely come again.
We'll come and bring our friends along,
We will! We will!
'Till every Junior in the land,
Has joined the Survey's happy band,
Good Bye! Good bye!
We've had a happy time, Jack."

H. P. W.

PRECIOUS FREIGHT OF A SHIP.

(The Annals of the Poor.)

MARGARET ROY RADCLIFFE.

THE vessel moved slowly up the Chesapeake, reaching port on a bitter cold day. Covered with frozen spray she shone like a great jewel under the winter sun.

As we looked, from out this fairy ship began to pour forth streams of human-



ity. Up the gang-way, they came, the homeless, sea-weary company. Men with great sacks upon their shoulders; women dragging hampers, with arms full of babies; children clinging to each other and to mother's skirts; boys pulling great chests; girls with unshed tears brightening their scared eyes, clutching bags and boxes; old people leaning on walking-sticks. All, all with that wondering look in their eyes, saying plainly: "Why came I to this strange land? What awaits me here?"

On they came through the gate, where the medical expert halts each to make his first examination.

After this began the repacking. The women's hands were blue, and the little ones whimpering; but in all those hundreds, tried almost beyond human endurance, only once did we discover any special evidence of feeling; and that was when a Polish woman picked up a framed head of a saint to find a hole in the halo over his brow. She laid it gently down, and crossing herself, dropped a tear upon the marred print.

Again the procession forms; and

they pass up the narrow alley on to the man at the desk where the great book lies open wherein is recorded the final disposition of the new-comers.

"Stand right here. Great work, this; hard work," spoke this official kindly.

"And God's work;" added an on-looker.

"Right. Couldn't do it alone; no man could." We noticed that as the officer talked he smiled occasionally, speaking a word that brought an answering smile instead of the settled look of anxiety so common to these foreign faces.

"Thank you for reminding me who is at the head. Sometimes we think it's the president; or one of the crowned heads on the other side; sometimes you think it's I;" he smiled jocosely, then added with reverence, "And all the while it is One who knows it all from start to finish, and will see the thing through all right."

"Ah! What comes next." He spoke softly in a foreign tongue to a young girl of perhaps eighteen. A child of about twelve followed, and between them they bore a large hamper. The face of the older was pale; and the drooping of the eyelids indicated extreme timidity. As they reached the desk the hamper was dropped, and without looking back, the hand of the elder reached for the younger's hand. The two wore very plain, neat black clothing. There was a long conversation between them and the officer. And we noticed the growing interest of the busy man in these young immigrants. Evidently there was some difficulty in this case.

"What is the matter?" we ventured to ask.

"One of the kind hardest to deal with. This sort goes for a fellow who has daughters of his own. Just from Switzerland. Father and mother dead;

an old grandmother somewhere in Kentucky has sent for them. Expected a letter, and no letter here. Nothing to do but detain them until there are developments." "And I wonder what they will find when they do reach their destination!" mused the visitor.

"An old woman to care for in her last days. 'Strangers in a strange land,' and that tells the story."

"What a work for the great Protestant Church of America!" said one.

"Right you are. I believe in it—I mean in the Church. But Christians ought to get a move on: Church has got to hurry up. Right, but slow." "Hi Yacob!" and he turned to the next comer, a German tugging at a great bundle, followed by a small woman carrying twin babies, blue with cold. He gave them a bit of cake, which brought a wondering smile to the face of the little mother.

They passed out, and were followed by a Norwegian household, remembered well by the actions of a small blue-eyed maiden. She looked long at one of the visitors, then suddenly left her mother's side and confidently placed her chubby hand in that of the lady. It was only through much persuasion and the gift of some bright pennies that she was induced to leave the new friend and go with her own people.

A woman in a faded print, an old shawl around her shoulders, sat wiping away the tears with a corner of her shawl. Many children stood about in silence, and a man with stolid face was at her back.

"What is the matter?" we asked the pier missionary

"She buried her baby at sea. There are never so many that a mother feels she can spare one. Poor thing!"

"That old woman, bent nearly double—what could have brought her across the sea?" we asked.

"Her son came to America several years ago. He wrote to his old mother—over ninety—sending her passage-money, and saying: 'You can have it easier while you live, and easier when you come to die if you will come to America. I am rich.' He has a little home and a steady job." We smiled at the last remark, which caused the missionary to question:

"Well, is he not rich with his good filial heart, and his true old mother? Ah, there he comes now." And away she went to comfort and to bless.

Ah! My good "Man at the Gate;" true it is, we agree with you that Christians as a whole "ought to get a move on" and that the Church should "hurry up."



JUNIOR PROGRAM FOR MAY, 1914.

ARRANGED BY MISS MARGARET McNEILLY.

Topic—THE CHILDREN WHO HAVE AND THE CHILDREN WHO WANT.

Song—Selected.

Scripture Reading—Mark 10:13-16.

Missionary Chalk Talk—How the Doors Were Opened.

Song—Bring Them In.

Prayer.

Roll Call—Answer with the name of one of our Mission Stations.

Minutes.

Business.

Recitation—The Children Who Have and the Children Who Want.

QUESTIONS.

1. Which is our oldest Station?
2. What special work there did our S. S. Children first contribute to?
3. In how many countries has our Church missions? Name them.
4. What is the religious belief of the natives of Africa?
5. What are the three principal religions of China?
6. Tell something of the life of Confucius.
7. Why is it necessary to send missionaries to Cuba?
8. How was the Gospel first carried to Brazil?
9. How do the Japanese rejoice when a child is born?
10. When were Protestant missions introduced into Japan?



I Like the Junior Department of the Missionary Survey.

11. Who opened our work in Mexico? What two schools have we there?

12. Why was Korea called the "Hermit Nation?"

13. Have we done all, for these countries that we should?

Song—Jesus the Light of the World.

Story—The Little Fuel Gatherers.

Exercise—The Light of the World.

Story—Honorable Miss Flower.

Song—Selected.

Close with the 23d Psalm in concert.

SUGGESTIONS.

In the Chalk Talk, let the picture be drawn as the story is told. This will hold the children's interest.

If possible have a map of the world before the children, and as the countries in which we have missions are mentioned, let one of the children point out the country on the map.

The exercise "The Light of the World" is for seven children. It would be well to have them rehearse this exercise before the meeting, so that it will go smoothly.

Let the leader ask the children some review questions on the various fields. Have the children give any item of interest on these fields.

Impress upon the children the need of the world, and their responsibility in giving them the Gospel.

THE APRIL ENIGMAS.

The girls were quickest again. The enigmas in the April Survey were solved first and answers delivered to Jack, by Mary Richards (12 years old) of Olive Springs, Tenn. and Margaret Westfall (14 years old) of Perry, Mo. The answer for East of the river—"Should be in every Presbyterian home"—is THE MISSIONARY SURVEY. The answer for West of the river, is as follows:

My SLEEPY we feel most before the day dawns;

My ARISE we must do without stopping for yawns.

Forth to our work and REAP while 'tis day;
Then we can stop and rest, with some PLAY.

My FARMER is a busy man truly,

But if he's a Christian he will have my WHOLE daily.

—FAMILY PRAYERS.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPPL. AND EDITOR, 4214 West Prospect Place, Kansas City, Mo.



MRS. ARCHIBALD DAVIS, ATLANTA, GA.

Mrs. Davis is Chairman of the Woman's Council and President of the Georgia Synodical. In addition to these important duties, she is active in the local work of North Avenue Church, of which she is a member. Unusual executive ability, combined with rare consecration and large vision, render Mrs. Davis a much-loved leader in the work of the Woman's Auxiliary.

A PLEA FOR A SYNTHETIC BIBLE COURSE.

Mrs. H. N. STREET.

THE organized work of our women has meant much and will mean much more to our beloved church, but organized work will push forward only in proportion to our individual preparation, and preparation for work, even for prayer, must be the study of God's Word.

Dr. A. L. Philips uses the following very clear outline, "Our spiritual life has two sides—Impressional and Expressional. We must possess the first before we can live the second.

The Impressional side consists of

- a—Bible Study
- b—Prayer
- c—Christian Culture—

Which of necessity creates the Expressional side, which is

- a—Personal Work
- b—Missions
- c—Stewardship
- d—Social Service

This is so clear it needs no explanation. We want to emphasize the first point, which must come first in our lives—Bible Study.

Let us consider what is the most helpful form. There are so many excellent courses, one hesitates to recommend one above another, however that which seems to cover the greatest need, appears to us now to be a Synthetic Course, or one which considers a subject comprehensively or as a whole.

Every woman in our organization is more or less familiar with the different parts and stories of the Bible, but few know where to find what they want. Do we know the outline of a single book so that we can intelligently understand it as a whole? No teacher would attempt to explain a section of one of Shakespeare plays without having an analysis of the whole, neither should we attempt Moses' life without understanding Genesis as a whole. The public school teacher has constantly before her class in Geography a globe showing the whole world, then her pupils readily understand and see at a glance, the relation of one country to another—the seas, lakes, rivers, to the whole.

To get a view of the word of God as a whole, is so marvellously beautiful; It is so wonderful to see the development of His purpose, for the salvation of mankind, that if we begin to study It in this light, the joy and fascination will soon show us the wisdom of the plan.

It is a question how we as busy women can find time for the many lines of work, which we feel are necessary.

The Woman's Auxiliary of Central Presbyterian Church of Little Rock, as solved it in this way:

We have one day in each week as church day—a meeting every Tuesday afternoon. We give one and one-half hours to the meeting, using three-quarters for the Bible study, three-quarters for business and program, in this way getting in four Bible lessons a month.

We use the Bible as the text book—the teacher using a Scofield Bible and Gray's Synthetic Bible Studies and every member of the class should also be thus equipped.

The aim of the class is to have every member read large sections of the Word daily.

In studying Deuteronomy we read the entire book at least once during the week—thus partly solving Gladstone's problem, which he says is the only vital one of the age, "How to get the Word of God, in contact with the life of every individual."

The study of the Word each day means intelligent prayer—study and prayer mean living both at home and abroad, the life of service to which Christ has bidden us.

Another helpful class plan is for sections of a town or city, regardless of denominations to form classes. We emphasize "classes," because we find unless we have a definite plan we fail to progress—letting interruptions prevent our systematic study. In one class, however, I knew a young lady who attended the meetings every week, even though it was the few months preceding her wedding. Trousseau and linen showers did not prevent her presence at every class. When we find a thing is worth while, we find time to do it.

The greatest need of the hour is Bible Study. Christians do not know God's will or their lives would shine and have power. Too many "have a form of Godliness but deny the power thereof." When we see sorrow and sadness, sickness and suffering, devastation and ruin, we wonder if our Father who has given us an unfailing rule for success and prosperity (Joshua 1-8) is not lamenting over us as over Israel, and saying still "my people are destroyed for lack of knowledge."

THE WOMAN'S COUNCIL.

THE second annual meeting of the Woman's Council in Kansas City, Missouri, May 21-27 will be an occasion of joyful thanksgiving and praise. The Council circle is now complete, the fourteen Synodicals being organized and ready for united effort.

The meetings of the Council will be held in the First Baptist Church, just across the street from Central Presbyterian Church, where the General Assembly will be in session.

All the sessions, except those of Tuesday, will be in the nature of conferences concerning better plans of work and will be led by the various members of the Council. All meetings will be open to the public, and each day at 11 A. M. and three P. M. there will be addresses to the Council by the various secretaries. Tuesday will be given to an all day inspirational program and the meeting will be held in

the auditorium of the church. A detailed program will appear in the Church papers.

CORONATION PIN.

An attractive little pin, of composition or solid gold border, and a crown on an enamel background, has been approved by the Council of Women for Home Missions and the General Advisory Commission of Women for Foreign Missions for adoption as the emblem of universal Christian womanhood. A little "purpose card" has been prepared to accompany these pins. On the card is the following:

"Make Jesus King.

I will Crown Him in my life

I will seek to Crown Him in lives that come under my influence.

I will do my part to Crown Him Lord of All
By faith, by love, by obedience,
Through prayer, through service, through sacrifice,

"This One Thing I Do."

"We wear the Coronation Pin to keep us mindful of this, our purpose."

It can be secured from the Woman's Auxiliary. Price, composition and enamel, 35 cents; solid gold and enamel, \$1.75.

The VOICE
of the
CHURCH

THE MISSIONARY SURVEY

FOREIGN MISSIONS!
JUNIORS!
HOME MISSIONS!
EDUCATION!
SUNDAY SCHOOLS!
AUXILIARY!

Does It Speak to YOU?

A PLEA FOR JUSTICE.

(SHAKESPEARE PUT TO GOOD USE.)

Friends, Readers, Americans, lend me your ears!

I come to tell a sad and mournful tale:
The Secretary of Literature has many woes!
(Perhaps it is *your* secretary of whom I speak!)

The debts that men incur live after them;
Their good intents oft perish over night!
And so mayhap it is with *you*!

Your earnest secretary
Comes and asks if you'll subscribe.
(If you do not, it shows a greivous fault,
and sadly should your conscience answer
for it!)

Howe'er it be, she asks you, and you say:
"Why, yes, of course, I wish to take the
SURVEY,

And put me down for Calenda, as well."
Brava! That's spoken like a noble Preshy-
terian!
Should you do less, your head should hang
in shame!

And thus your secretary, glad to have your
name,

Adds you unto the list of her subscribers.
And then—— she waits and waits and waits
for you to pay!

For it may be she is a timid secretary.
(I've heard of such and sad indeed their
lot!)

If you have tears, prepare to shed them
now!

You easily guess the sequel; she sends on
The list of her subscribers to the SURVEY;
Pays fifty cents for *you*. believing soon
You will your debt remember. Ah, alas!
That friends, good friends, should so forgetful be!

"Well, never mind," says she, "The cause is
worthy!

I'll do without my spring hat one more
month."

And so she does and gladly, too, because
She loves to see the SURVEY in your hands.
But that makes not your guilt one whit the
less,

For 'tis a sin to so forgetful be;

Good friends, sweet friends, please let me
stir you up

To such a sudden flood of penitence
That you who do such things may mend
your ways.

I am not eloquent, as all may see;
But just a plain, blunt woman who loves
justice

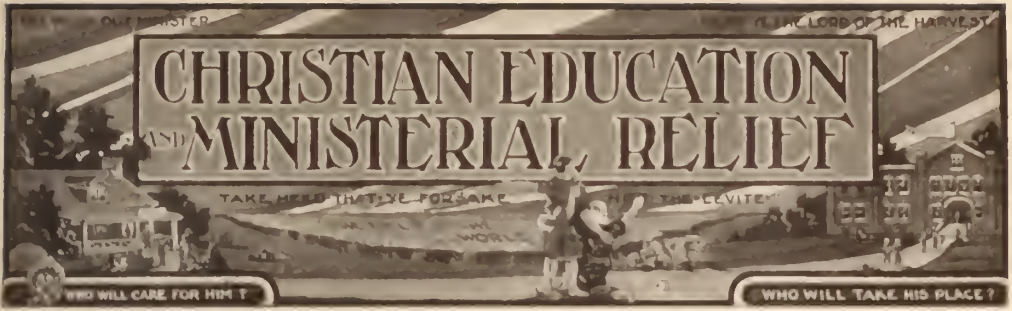
And better still, to see Jack climb his pole!

One of Them.

IS THIS YOUR SOCIETY?

MEMBERSHIP	20
MEMBERS LOST BY DEATH AND REMOVAL	10
MEMBERS ADDED DURING YEAR	0
INCREASE IN GIFTS TO ANY CAUSE	0
STUDY CLASS	NO
SUBSCRIBERS TO THE SURVEY	0
PRAYER CALENDARS	0
DELEGATES TO PRESBYTERIAL	NO

LORD MAKE US FAITHFUL UNTO THE END.



Address All Communications Relating
to This Department to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

PROGRAM ON CHRISTIAN EDUCATION.

1. Hymn—"Awake, My Soul." No. 493—
Psalms and Hymns.
2. Bible Reading—Training—Daniel 1:3-20
3. Prayer.
4. Business—Announcements.
5. Hymn—"Sow In the Morn, Thy Seed."
No. 495.
6. Original Paper—Where are Our Leaders
to Come From?
7. Open Discussion—How Can We Help
Our Own School or College?
8. Stories—"A Lad of Parts." "The Shep-
herd of Floyd."
9. Prayer.
10. Hymn—"Onward Christian Soldiers,"
483.

A LAD OF PARTS.

IAN MACLAREN.

SOME one with the love of God in his heart had built the old school house long ago, and chose a site for the children in the sweet pine woods at the foot of the cart road to Whinnie Knowe and the upland farms.

It stood in a clearing with the tall Scotch firs round three sides and on the fourth a brake of gorse and bramble bushes, through which there was an opening to the road. The clearing was the playground, and in summer the children annexed as much wood as they liked, playing tag among the trees, or sitting down at dinner-time on the soft, dry spines that made an elastic carpet everywhere. Domsie used to say there were two pleasant sights for his old eyes every day. One was to stand in the open at dinner-time and see the flitting forms of the healthy, rosie, sonsie bairns in the

wood, and from the door in the afternoon to watch the scholars out till each group was lost in the kindly shadow and the merry shouts died away in the quiet place. Then the Dominie took a pinch of snuff and locked the door, and went to his house beside the school. One evening I came on him listening bare-headed to the voices and he showed so kindly that I shall take him as he stands.

A man of middle height, but stooping below, with sandy hair turning to gray and bushy eyebrow, covering keen, shrewd, gray eyes. You will notice that his linen is coarse, but spotless and that, though his clothes are worn almost threadbare, they are well brushed and orderly. He had taken a high place at the University and won a good degree, and I've heard the Doctor say that he had a career before

him. But something happened in his life and Domsie buried himself among the woods with the bairns of Drumtochty.

Perhaps one ought to have been ashamed of that school-house, but yet it has its own distinction, for scholars were born there, and now and then to this day some famous man will come and stand in the deserted playground for a space.

"Domsie," as we called the school-master, behind his back in Drumtochty, because we loved him, was true to the traditions of his kind and had an unerring scent for "parts" in his laddies. He could detect a scholar in the egg and prophesied Latinity from a boy that seemed fit only to be a cowherd.

"Five and thirty years have I been minister at Drumtochty," the Doctor used to say at school examinations, "and we have never wanted a student at the University, and while Dominie Jamieson lives we never shall."

Seven ministers, four school-masters, four doctors, one professor and three civil service men had been sent out by the old school in Domsie's time, besides many that "had given themselves to mercantile pursuits."

He counted it a day in his life when he knew certainly that he had hit on another scholar, and the whole school saw the identification of George Howe.

"George, my man, tell your father that I am coming up to Whinnie Knowe to-night on a bit of business." Then the school knew that Georgie Howe was marked for college, and pelted him with fir cones in great gladness of heart.

Domsie cleared his throat and looked at Marget, who had been in and out, but ever within hearing.

"George is a fine laddie, Mrs. Howe." Marget's face lightened and she waived.

"What do you think of making him?" and the Dominie dropped the words slowly for this was a moment in Drumtochty. There was just a single ambition in those humble homes—

to have one of its members at college and if Domsie approved a lad, then his brothers and sisters would give their wages and the family would live on skimmed milk and oatcake, to let him have his chance.

"Master Jamieson," said Marget, with great solemnity, "my heart's desire is to see George a minister, and if the Almighty spared me to hear my only bairn open his mouth in the Evangel, I would have nothing more to ask—but I doubt sore it cannot be managed."

Domsie had got all he asked and he rose in his strength. "If George Howe does not get to college then he's the first scholar I've lost in Drumtochty—you'll manage his keep and such like."

"No fear of that," for the father was warming, "though I have not a stitch of new clothes for four years. But what about his fees?"

"There is a man in the parish can pay George's fees without missing a penny and I'll warrant he'll do it."

"Are ye meaning, Drumshengh, for ye'll never get a penny piece out of him. I'm thinking ye may save your journey, Dominie."

"No, no," said Drumsheugh, when Domsie approached him. "I see what you're after fine. Five pounds for four years; my word you're not modest. It's unreasonable, Dominie. So there's an end of it." Domsie was only a pedantic old school-master, but he smote with all his might.

"You think that I'm asking a great thing when I plead for a few notes to give a poor laddie a college education. I tell you, man, I'm honoring you and giving you the fairest chance you'll ever have of winning wealth. If you store the money you have scraped by many a hard bargain, some heir you never saw will make it fly in chambering and wantoness. If you had the heart to spend it on a lad of parts like George Howe, you would have two rewards no man could take from you. One would be the honest gratitude of a laddie whose desire for knowl-

edge you had satisfied, and the second would be this—another scholar in the land; and I'm thinking with old John Knox, that each scholar is something added to the riches of the commonwealth.

"Man, Drumsheugh, you poverty-stricken creature, but I'll not see George sent to the plough, though I go from door to door. No, no, the grass will not grow on the road between the college and the school-house of Drumtochty till they lay me in the old kirk-yard!"

"Sall! Domsie was roused. Drums-

heugh explained in the Muirtown inn. 'Miserly wretch,' was the civillest word on his tongue. He would neither sit nor taste and was half-way down the yard before I could quiet him. And I'm not saying he had no reason if I'd been meaning all I said. It would be a scandal to the parish if a likely lad could not win to college for want of silver. No, no, neighbors, we have our faults, but we're not so mean as that in Drumtochty."

By courtesy of Dodd Mead and Company, Publishers.

FEED THE SPRINGS.

WE BELIEVE in the apportionment system—and for the usual reason: so we need not elaborate them. But, we sometimes have misgivings! Are we in any danger of forgetting causes in the stress of meeting apportionments? The fountain of giving is a living interest in the great enterprises of the Kingdom. If we emphasize appor-

tionments and neglect interest—we are likely to dry up the springs. It is sometimes well to just forget the apportionments—and think of causes. We must feed the springs—keep alive the vital interests or—we shall come to a sudden catastrophic collapse. The collector has his place—but, in the long run, he is no substitute for the prophet!

THE MINISTRY.

TOO RISKY.

IT IS told that when he was a child, an old presiding elder said to his mother. "Sister Harper, why don't you give one of your boys to the Lord to be a preacher?"

"Why," said she, "that is just what I expect to do, and I have already selected one of them."

"Which one have you selected?" inquired the gratified elder.

"I have selected Wesley," was the reply.

"Why Wesley rather than James, John or Fletcher?"

"Oh, well," replied Mother Harper. "Wesley seems to be the most feeble and delicate in health, and he is rather lazy." Then perceiving from the elder's perplexed and rather injured look that he had put a wrong construction on her motives, she hastened to add, "I thought that if I gave Wesley to the Lord He would take him and make him over again, so that he would be strong and influential."

THE HOUSE OF HARPER.



Presbyterian College of South Carolina, Rev. Davison McDowell Douglas, D. D., President.

PRESBYTERIAN COLLEGE OF SOUTH CAROLINA.

Clinton, South Carolina.

FOR MEN, FOUNDED 1880.

GOVERNMENT.—By twenty-four directors, three elected by each of the seven Presbyteries in the Synod of South Carolina, and three by the Alumni Association.

The Presbyterian College of South Carolina is a Christian college of the liberal arts and natural sciences. It stands firmly on the great truths of evangelical Christianity, and its broadest aim is to prepare the students who pass through its halls to live lives of the highest usefulness. To that end the authorities of the College have determined that all sides of the student's nature should be cultivated. The Bible is taught in the regular curriculum as the Word of God and the one book of divine authority. The standard is recognized by the State Superintendent of Education as equal to that of the best colleges for men in the State.

There are four encouraging points regarding the future development of the College:

1. It is well located. Clinton is a progressive town in the Piedmont section of the State, with 3,500 inhabitants. It has all modern improvements such as electric lights, water works, and sewerage. The town has an elevation of 800 feet, the climate is invigorating and free from malaria, and the general healthfulness of the place is excellent. The moral and religious standing of the town is equal to the best in the State.

2. It has a strong constituency. According to the Minutes of the General Assembly for 1913, there are 26,706 members of the Presbyterian Church in South Carolina. These Presbyterians have about 500 sons in different colleges. The College is located in the center of this body of Presbyterians and with proper equipment can count on at least half of their sons, giving an attendance of 250, and if desired this number can be increased.

3. It has ground for future development. The college owns thirty acres of land, beautifully located, all within the corporate limits of the town of Clinton. A landscape engineer of national reputation has been employed to draw plans for the future development of the College, and the campus is now being developed according to those plans.

4. The buildings are modern. All the buildings except one were erected in the last ten years. They are modern in design and well adapted to the purposes for which they were erected.

The growth of the College during the past four years has assured the Church that it has a future. Three years ago there were 87 students, two years ago 109, last year 133, and this year 155. There will most likely be 180 students next year and 200 by the following year. The income from students was \$3,763.85 three years ago; this year it will be over \$10,000. From the increase in income it will be seen that the College has elements that will attract. It is appealing to all classes of students and is not dependent upon free scholarships for growth. The income has grown rapidly in the face of the fact that South Carolina has well established state colleges offering free tuition to practically everyone, and many additional scholarships. The standard, equipment, and general tone of the College have well kept pace with the increase in students and income.

SPECIAL NEEDS.

1. An additional income of \$2,500 a year to meet running expenses. It is customary for all institutions to say they need a larger income, but a glance at the financial statement of the College will show that it is running with an annual deficit of \$2,500 a year. This deficit has been approximately the same for the last four years. The salaries paid to professors are not large. The amount is \$1,200 and a house or \$1,350 without a house. Yet with these small salaries, the College cannot meet running expenses.

2. Ten thousand dollars in order to secure a new library and science hall. The College now has \$15,000 it can use for this purpose on the condition that it secures not less than \$10,000 more. All the recitation rooms, science laboratories, literary society halls, the chapel and library are in the administration building. The student body has grown and the space has become overcrowded. Therefore, in order to do first-class work the college is almost obliged to have this new building. It will be seventy by one hundred feet. Most of the first floor will be used for a library, and the second floor for science.

'THE PASTOR THE CHIEF RECRUITING OFFICER FOR THE MINISTRY.'

PRESIDENT C. R. HEMPHILL, D. D., LL. D.

WE are familiar with the systematic efforts of the United States Government to recruit the ranks of the Army and Navy. By alluring pictures of the life of the soldier and the sailor it attracts young men to its service. Not content with this, it establishes recruiting stations and details men already in the service to become recruiting officers through whose personal influence young men may be induced to enlist.

Does not the Church need recruiting officers through whom young men's hearts may be touched by the Holy Spirit, and who may be led to devote themselves to the ministry?

Who among us may most properly be held responsible for this service? The Secretaries of our Executive Committees and Boards of Education, the chairmen of these committees in Presbyteries and Synods, the Professors in our Theological Seminaries and Christian Colleges—these may justly have this office expected of them. But is not the pastor in position to be the chief recruiting officer? His association with boys and young men is most intimate, his knowledge of them most thorough, his influence most direct and potent, his opportunities most numerous and inviting.

I am sure the pastor will acquit me of presumption if I indicate some of the ways in which he may discharge this function of his office.

1. Take this as a conscious aim and distinct duty. Was this not true of Barnabas, who, feeling the need of help in his ministry at Antioch, set out to seek Saul, and having found him introduced him to his great career? Was this not true of Paul who was alert to discover men fitted to preach the Gospel and who, by enlisting Timothy and many others, multiplied himself and speeded the Gospel in its progress

through the Roman Empire? Has this not been true of many ministers in all the history of the Church? Numerous instances could easily be cited. The late Dr. F. R. Beattie, of the Louisville Seminary, was remarkably useful in varied forms of Christian service, but probably made his largest contribution to the Kingdom of God in the fact that under his influence in a pastoral experience of nine years thirteen young men dedicated themselves to the ministry. In the notice of a minister who recently passed away, one who had held no conspicuous positions in the Church, it was said that he had been the means of adding twelve young men to the ranks of preachers of the Gospel. Is not this a most hopeful way in which to be most largely useful?

2. Preach on the ministry, the call to the office, the need of men, the qualifications, the duties, the joys of this sacred vocation. It seems strange that I have never heard in all the years a sermon on the subject, nor do I now recall even a passing allusion to it. My experience may be singular, but it is significant that our Church courts have of late impressed on ministers the duty of including this topic in their preaching: it is clear that these courts think it to be neglected.

3. Incorporate often in public prayer the petition for the Lord of the harvest to send forth laborers into His harvest. It is startling to recall how seldom one hears this prayer in our pulpits—a prayer the Lord Jesus himself bids His disciples to offer. We believe that God calls men to preach; we believe that He calls men in answer to prayer. Shall we not take care that in leading the devotions of God's people we omit not this vital petition?

4. Enlist the elders and deacons in this object. In the first eighty years of its history a church in Central Ken-

tucky sent out thirty-five young men into the ministry. No doubt this was due chiefly to the custom of the elders to meet once a month to pray for the increase of ministers. The little church at Soddy, Tenn., has a notable record in the number of ministers it has produced, and we may be sure the officers of the church have had special interest in the matter.

5. Engage the hearts of Sunday School teachers in the subject. The pastor, we now say, is to be the teacher of the teacher and the trainer of the trainers, and he may well lay upon the teacher the duty of bringing the thought of the ministry to the boys of his class. For this he has many openings.

6. Get access to the schools of the community and speak to the boys on the choice of a vocation for life. It is easy for the minister to secure this privilege, and he may properly appeal for a consideration of the ministry when boys are thinking how they may best invest their lives.

6. Speak privately to boys and young men in the congregation, and write to them when away at school or in college. "A word spoken in due season, how good is it!" Like the pebble dropped into the stream it may direct the whole current of life. Too often we leave the word unspoken. Lately a prominent politician announced his conversion brought about, as he says, by a few words in a minister's letter; he adds the surprising statement that

this was the first time any one had ever spoken to him on personal religion. How many Christian men could say that the ministry had never been suggested to them. Strengthen the spoken word by putting into the hands of boys and young men copies of the leaflets and tracts on the ministry to be had from the General Assembly's Executive Committee or Board of Education.

8. Make the ministry a subject of conversation and prayer in pastoral visits to the homes of the congregation. Can we doubt that Paul had more than one talk and prayer with Lois and Eunice about Timothy's joining him in preaching the Gospel? Widely gathered statistics show that the large majority of those who enter the ministry make their decision before leaving home for college. The home and the local church are, therefore, the potent factors, and here the pastor has his distinctive place and influence.

"How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Is it irreverent to ask, How shall they be sent unless some one mediate the call of God to them? and who can so well discharge this function as the pastor?

May it be your joy to bring many to hear the voice of God in calling them to preach the Gospel of His Grace.



AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR
1422 HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

CHRISTIAN COMITY AND CO-OPERATION.

THE key-note of the present Home Mission administration has been co-operation with all the religious and spiritual forces for the advance of the Kingdom.

Within the sphere of our own denomination the policy advocated in addresses and editorials has been "Systematic Benevolence," the fixing by the Assembly upon the recommendation of the Committee of Systematic Benevolence, of a definite ratio showing the relative importance and comparative needs of the benevolent causes of the Church. The object of this persistent attitude in favor of a definite policy of the Church, is to prevent competition among the Executive Committees, and to organize and prosecute an "Altogether Campaign."

In the wider sphere of Christian effort, the Secretary of Home Missions has maintained a consistent policy, the purpose of which is by Christian statesmanship to secure cordial co-operation among the evangelistic forces of America in the task of making "our Country, God's Country." With this statement of purpose, the object of this article is to trace the steps already taken in the pursuit of this ideal.

Our first experience grew out of a complaint to the Assembly from Presbyteries in the West regarding friction in the conduct of the work. The Assembly appointed the Secretary of Home Missions to alleviate this trouble

and secure co-operation as far as possible. This required a voluminous correspondence to ascertain the facts, a delicate task of elaborating a plan, and a still more difficult work of putting conclusions to practical tests. As the result of correspondence and deliberation the following plan was submitted to the Executive Committee, and unanimously adopted as our expression of Christian comity and co-operation, and was afterward submitted to the Board of Home Missions of the Presbyterian Church, U. S. A., and approved:

"1. In communities where one Presbyterian Church is sufficient and where either church is already at work, the other shall not enter without conference and agreement with that denomination, unless it should be in a town of more than 10,000 inhabitants.

"2. In communities where each denomination has a church, and which are not capable of supporting more than one Presbyterian Church, and where it is possible for the two churches to enter into federation or union, we will encourage our people to do so, with the understanding that equitable and fair exchanges will be encouraged in other communities, so that Presbyterians may be strengthened.

"3. In cases where the people are about evenly divided, and where there is no decided majority and no other determining factor, there the preference shall be given to the denomination whose distinctive territory naturally includes that particular locality, to the end that overlapping Presbyteries may in the course of time make such exchange of fields as will permit, as far as possible, only one Presbytery to occupy the territory."

The second step was taken at the Council of Reformed Churches composed of all Presbyterian and Reformed bodies, under the "Articles of Agreement." The Secretary of Home Missions submitted this basis for approval, which was modified at the suggestion of representatives of the Presbyterian Church, U. S. A., in order to give them more latitude, but the general principles of the plan were endorsed. In addition to this general plan, it was suggested that all Presbyterians select the Negro for co-operative effort and unify all this work, no longer attempting separate Presbyteries and Synods for these dependent people. To this there was objection from an influential source, but practical results were secured in that the German Reformed Church agreed to co-operate with the work at Louisville, Ky., and the Dutch Reformed Church offered to transfer their churches in South Carolina to the jurisdiction of our Executive Committee, while continuing to maintain the same by financial support. As an indirect result the Dutch Reformed Church transferred their white churches in Oklahoma to our Presbytery, and they now form a substantial part of the Synod of Oklahoma.

Now comes the third step in co-operation. The Secretary of Home Missions was made Chairman of Home Missions in the Western Section of the Pan Presbyterial Alliance. In presenting the first report, the following recommendations were submitted and endorsed unanimously:

"1 That there be some practical method adopted of co-operation in Home Missions. Would it not be advisable to recommend each Church or Board to appoint a representative in each Synod where it operates, to meet and confer with similar representatives, under instructions to allot unoccupied territory, to readjust overlapping Presbyterial boundaries, to make fair exchanges of weak churches, in order to avoid friction and waste of denominational funds; and to hear and adjudicate complaints of violations of the comity agreement. Even if this Ar-

bitration Committee is not vested with absolute authority, its findings would carry sufficient moral weight ordinarily to accomplish the purpose.

"That the work undertaken separately by each Presbyterian body for the colored people, be unified as soon as some practicable plan can be reached; and a larger and more systematic effort be made to evangelize the negroes in the United States, by a united undertaking, embracing all the forces of Presbyterialism represented in North America.

Respectfully submitted,
S. L. MORRIS, Chairman."

These principles of comity and co-operation have been endorsed repeatedly by the Home Missions Council, composed of all the evangelical bodies of America except the Southern Baptists. After years of working, the Secretary of Home Missions has secured the theoretical endorsement of these principles and policy, but the practical application is the severe test; still the effort has already more than justified itself. In several instances, with the consent of the people, we have brought about an exchange of churches and the elimination of friction.

At the meeting of the Synod of Texas in 1912 a proposition was introduced for the appointment of a Commission to act with a similar Commission of the Presbyterian Church, U. S. A., which was strongly advocated by the Secretary of Home Missions in his address. If wisely and patiently handled, these principles ought to secure a better feeling between the Presbyterian denominations, and a decided advance in the extension of the Kingdom.

The plans and motives of the Secretary of Home Missions have not always been understood and appreciated. It has been necessary at times to contend for certain principles: but peace is so desirable that it is occasionally necessary to go to war for the sake of peace. If the brethren approve the plan of co-operation, and endorse the principles advocated, let them give their cordial support as "apostles of reconciliation" for the divided forces of Christianity.

ABSTRACT OF ANNUAL REPORT.

THE EXECUTIVE COMMITTEE OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES FOR THE YEAR ENDING MARCH 31, 1914.

The past year has been marked by growing interest in the cause on the part of the Church, which is manifested by an increase in contributions, the total reaching, \$168,670 an advance over the previous year, of \$14,445 by a growing demand for literature; the increased number of souls added to the Church through the instrumentality of our evangelists and missionaries; the volunteering of laborers for life service; the strengthening of our stakes, and a general advance all along the line.

MAGNITUDE.

It is difficult to impress the Church with the magnitude and complex character of the service rendered by our Executive Committee of Home Missions. New Departments have been added as new demands appeared; new situations have been created by new problems, until today we face an entirely new order of Home Missions.

The Executive Committee measures its obligations by the funds furnished by the Church, and cannot go beyond its resources, not withstanding the clamorous demands for help, far exceeding our income. At present it is expending \$168,670 annually, and employing 428 missionaries. If the wives of more than two hundred of these are counted as missionaries, it is estimated that our Committee supports wholly or in part 628 worthy toilers in the Master's vineyard.

THE EVANGELISTIC DEPARTMENT.

Is co-extensive with our territory, for there is no such thing as a saved State, county, city or even hamlet. If the Church had ears to hear, she could hear the voice of her missionaries "crying in the wilderness" of the frontier, others in the dark coves of the mountains, or in the slums of our cities, among the foreign population, the ignorant negroes, and the prisons and convict camps.

More than half our entire missionary force is engaged in the specific work of soul winning. They are not in the limelight of publicity, but their "record is on high"; and both they and their work will eventually come up in remembrance before God.

More than 25 of our busiest pastors have generously and cordially placed themselves at the disposal of the Committee, and have rendered noble service in special evangelistic meetings. Rev. J. A. Bryan, of Birmingham,

during twelve months received into the church 277 persons on profession of faith.

The campaign carried on by Dr. J. E. Thacker and Dr. W. W. Orr for the larger churches has had marked success, and received the manifest favor of our heavenly Father.

Dr. Thacker reports for the year: "442 sermons and addresses, 7,212 reconsecrations, 441 additions by letter, 1,168 professions of faith, and seven expressed their desire to study for the ministry. Besides this, services are often conducted for the colored people; evangelistic conferences held in almost every city visited; meetings organized to be conducted by evangelistic pastors and other evangelists, and Presbyteries encouraged and assisted in getting Presbyterial Evangelists. In several churches debts have been paid off, amounting in one place to as much as three thousand dollars.

During the four and a half years of this work, 9,062 have decided to unite with the church, about 8,000 on profession of faith, and the rest by letter. Mr. and Mrs. Geo. A. Fisher have been most faithful co-laborers.

Rev. G. W. Crabtree has been engaged for a year in his remarkable work as Prison Evangelist. This is, we believe, the only work of this character carried on by any denomination. The following statistics will show the extent of the work: "Services held in prisons, 188, number of prisoners addressed, 10,253, number of confessions, 3,611 number of lectures in churches, 58, collections and donations, \$725.52.

Mr. Crabtree travels in a wagon, carrying Bibles, tracts, etc. While his work is pre-eminently spiritual, yet as a result many reforms have been inaugurated in the conduct of prisons and convict camps.

SUSTENTATION.

Every dollar spent in evangelistic effort, requires perhaps ten, often more, to maintain and make it effective, unless beginnings are to remain fruitless and foundations worse than useless.

Sustentation may not be so spectacular, nor so visible in results, as the work of the Evangelist, yet the men who plod quietly week after week are forging the essential links in the extension of the Kingdom.

The Executive Committee of Home Missions is the agency of the Church for throwing around weak organizations the strong arms of support; and if this aid should be withdrawn, at least 500 additional churches would be added to the already large number of those vacant. In at least half of the Presbyteries composing the Assembly, the Executive Committee is sustaining the weak. Each year some come to self-support, but new churches are being enrolled, and some once self-sustaining become again dependent by reason of deaths and removals. Even where churches never reach self support they are a large factor in building up strong city churches, so, while the city church supplies the weak church with funds the weak church is contributing its life blood to the city.

CHURCH ERECTION.

The erection of a house of worship is the first problem ordinarily which the pastor faces who is installed in a Home Mission field. The most tragic failures in the past have been precipitated by inability to secure a church home. In many instances a small donation from the Executive Committee has been the turning point in the affairs of a weak church. In other cases the lack of such help has dwarfed the growth of a church, and kept it dependent through needless years. The donation is for the feeble church; the loan is for a stronger church which has a prospect. Investigation has revealed that there are within our bounds 275 homeless churches and 250 other places where an organization might be effected if the Committee could give needed assistance.

THE MOORE FUND.

The man who stands out pre-eminently wiser than his generation is W. A. Moore, of Atlanta, who twenty years ago left a legacy of \$5,000 to assist feeble churches in building by means of a loan. As a result of his work, this fund has built 77 churches, and grown to \$5,700. His appropriate monument is these seventy-seven churches scattered over our country from Virginia to Texas.

THE MANSE FUND.

The present Secretary, realizing the advisability of accumulating a similar fund to assist feeble churches in securing manses, raised \$4,200 for the purpose. In ten years it has built 26 manses, and increased to \$4,700.

SEMI-CENTENNIAL BUILDING AND LOAN FUND.

Three years ago the Church decided to raise a fund of \$100,000 to commemorate the fiftieth anniversary of our separate existence as a Church, and the General Assembly authorized the Executive Committee of Home Missions to solicit funds for this purpose. As the result of this effort, \$10,000 have been secured, which is now doing a blessed work. Others have given promises which will materialize in the future; and some have remembered this cause in their will. Five hundred dollars will entitle one to a Memorial Fund, and we have already several such Memorials. A generous friend offers to give \$10,000, provided the Church will complete the fund. This will require about \$70,000. If our pastors will give their people the opportunity to contribute, this entire amount could easily be secured by an offering during Home Mission Week, or on Thanksgiving Day, without in the slightest affecting their gifts to any other Cause. Will the Assembly urge it?

The Great West will long continue to call for special attention and large outlays of Home Mission funds. Arkansas, Oklahoma, Texas and New Mexico constitute a great opening for the expansion of our Church, and will remain for some time the best field for the investment of Home Mission funds, considered from the standpoint of yielding dividends. Other sections may be as needy and must be ministered unto, but the West makes the twofold appeal of human need and great opportunity.

Arkansas is sometimes described as "the State which is passed by." But its fertile lands and unrecognized opportunities are beginning to attract attention, and its progress will soon manifest itself in a new and second development. With insufficient funds, the Home Mission Committee is attempting as far as possible to meet the needs of this great State.

Oklahoma.—For several years Oklahoma presented the greatest opportunity ever confronting our Church, and the Committee made almost frantic appeals to awaken the Church to the need and promise of this inviting field. The response was entirely inadequate; and yet the Church has never anywhere received greater returns. In a few years Indian Presbytery, the weakest in the whole Church, with only 3 white ministers and 5 native, grew into the Synod of Oklahoma, which to-day has, in round numbers, 35 ministers, 70 churches, and 3,000 communicants. It being impossible to secure the men and the means needed, however, the Executive Committee called a halt in the opening up of new work.

Dr. Thacker was sent to conduct three meetings in Oklahoma, as an experiment. In each instance about fifty per cent. was added to the strength of the individual church. It fully demonstrated the possibilities for our Church, if aroused to an effort commensurate with the opportunities.

Texas.—For a half century Texas has claimed the largest per cent. of Home Mission funds. The expenditures have been fully justified by the returns. It is now the third Synod of the Church in strength, exceeded only by Virginia and North Carolina. Home mission churches but recently sustained by the Committee are not only self-supporting, but have their own representatives on the foreign field.

The Presbytery of Western Texas is the largest in the Church, and would easily cover the great State of Virginia. It is also the second largest in the number of churches on the roll; and yet of its 77 churches only 12 are self-supporting. It has 20 men supplying forty-four churches, and one evangelist attempting to minister to 15 shepherdless churches. During one quarter it received 165 persons on profession of faith.

The need and opportunity are equally great in the Panhandle, but space forbids a detailed account.

El Paso Presbytery expands itself into New Mexico; but at present we are working only on the border. Three men are urgently needed in New Mexico for churches which are practically self-supporting. Only one man represents us in this great State, and he is trying to occupy six places. It is perhaps the neediest section of our entire territory.

MOUNTAIN WORK.

With the transference to our jurisdiction of the work of the Soul Winners' Society under Dr. Guerrant the Department for Mountaineers was created. Dr. Guerrant cooperates with us, but as he is unable to have entire charge of such a widely extended work, we secured the services of Rev. W. E. Hudson as superintendent.

Including Presbyterial and Synodical Schools, our Church has in round numbers 45 Mountain Schools and Mission Stations. The total annual budget of all these schools, including improvements, is about \$85,000. There are about 3,250 pupils in the schools.

Many of our schools are becoming community centers, and the teaching of the industrial arts has been emphasized. Seventeen of our smaller schools and missions under the Assembly's Committee report 173 professions of faith, enrollment of 1,783 Sunday School scholars, 4,168 visits, and 1,467 services held. The superintendent has

preached 164 sermons in addition to addresses, witnessed 211 professions of faith, received 114 persons into the Presbyterian Church.

Our new Hospital, in connection with Highland College, at Guerrant, Ky., the only one in the county, is a great boon to the Highlanders. The church established at that place, where there was not a member, has now over 100. Churches have been organized during the year at Noctor and Heidelberg as the result of our work.

During the year we have built a new college in the farthest Cumberland of Letcher county, at the Rock House Fork of the Kentucky river, at the new town of Blackie, a generous Highlander donating four acres of land. This is our largest institution, and in the center of a vast population without a Christian school.

We badly need one or two dormitories at Beechwood Seminary, for which we have now some \$400 in hand. We need another at Highland College, and also a dormitory at the new college at the Rock House. To God's wise and liberal children we appeal for this help, as well as for the current expenses of all the Missions.

Our last institution 75 miles above Jackson, Ky., is the only one of its kind in a county of 5,000 children of school age, and 15,000 inhabitants, surrounded on all sides by other counties almost if not quite as destitute. An orphanage for destitute mountain children is maintained at Clay City, Ky., and should appeal to the generosity of God's people. With all the work already accomplished for the education and salvation of the millions of Highlanders, practically destitute, we are still on the border line of this vast work.

Mountain Synod.—Rev. R. F. Campbell D. D. has inaugurated a movement for the erection of "A Synod of the Mountains." Its object is to bring together in one organization the ministers and churches which have a sympathetic purpose, and to erect a Synod whose missionary aims and spirit would make a tremendous appeal to the entire Church.

COLORED EVANGELIZATION.

While our Church has always expressed a sympathetic interest in the welfare of these dependent people, this interest has found meager expression in practical effort. As the work carried on for nearly twenty years under an Executive Committee of Colored Evangelization failed to secure the substantial support of the Church, it was three years ago made a special department of Home Missions. Dr. J. G. Snedecor, Superintendent of that department, reports:

"The spread of the missionary spirit has had the result of causing greater numbers of our Southern people to inquire about their duty to the neglected classes in their own neighborhoods. If it is urgent to send missionaries to the Congo, they are finding a personal duty at home in teaching the untrained Negroes how to live better lives.

The Stillman Institute has had an unusually useful year. The faculty consists of Rev. John H. Davis, Dean; Rev. N. M. Kuykendall, and Mr. Charles W. McLeod. The enrollment is 72, of whom 40 are candidates for the ministry. Some academic students were turned away to make room for theological students.

Students of approved character are received from all denominations and treated alike. No dead languages are taught. The fundamental fact before us is to train this young and growing race in the great and plain doctrines of grace, and to give them a usable knowledge of the English Bible.

Simple industries are provided, such as gardening, carpentry, dairy and poultry raising, giving education, exercise, and also enabling students partly to pay their own way.

Of our graduates 48 are serving 70 colored Presbyterian churches; many are also teaching parochial schools. As many more are enlisted in the ministry of other churches. Three are useful missionaries in Africa."

A New Stillman Institute.—The Executive Committee has purchased and partly paid for 250 acres of land. We hope to erect within the next twelve months a new and greater Stillman, with a modern plant, which will be a credit to the work and to our Church.

Several new churches have been organized during the year, but there are many openings which we are unable to enter on account of lack of resources.

Louisville.—The splendid work carried on by Rev. John Little at Louisville, Ky., is continually enlarging its sphere of usefulness. Mr. Little reports:

"More people are coming to us for instruction, encouragement and advice than ever before, and it is taxing our buildings, our equipments, and our working force to minister to their needs. On Sunday there are three preaching services and two Sunday Schools with an enrollment of 762 pupils. During the first year Dr. W. H. Shepard received into the church 52 new members. Three hundred and nine different people attended this service last quarter. Every member has made some contribution toward the support of the church. During the summer months two playgrounds were operated, patronized by 800 children, under the

supervision of a Christian man or woman. A Daily Vacation Bible School was conducted with splendid results.

Ten years' experience has enabled us to bring our sewing school to a high standard of proficiency. Three hundred and forty-four girls and women are enrolled in our classes. Our outfit for a cooking school is small, admitting only of twelve girls for a lesson. Here 36 girls are receiving thorough instruction.

The Executive Committee made an appropriation of \$1,000 to assist in the current expenses of the Louisville Mission.

Similar work, but on a much smaller scale, is carried on at Richmond, Va., under the superintendence of Rev. Murray Grey, who has decided to devote his life to the redemption of the Negro in America; and at Atlanta under the charge of Rev. G. R. Buford and Mr. R. K. Axson; at Morganton, N. C.; Jacksonville, Fla.; and other places.

FOREIGN-SPEAKING PEOPLE.

During the Nineteenth Century the Church awakened from her indifference, and with girded loins began anew her unfinished task of sending the gospel to distant lands; but during this Twentieth Century God in His providence is sending the foreigner to our own door in ever increasing numbers. The fact that 250,000 return each year from whence they came, furnishes an added motive for reaching them for Christ, in order that they may return as missionaries of the Cross for the evangelization of the world.

Mexicans.—For twenty years we have had a successful work among the 400,000 Mexicans in Texas, which has now been organized into the Texas-Mexican Presbytery, comprising 9 ministers, 21 churches, and 1,006 communicants. Reverends W. S. Scott, R. D. Campbell and C. R. Womeldorf, assisted by six faithful native pastors, are our representatives in a noble cause.

In point of additions this has probably been the most prosperous year in the history of this work. An earnest endeavor to look after the widely scattered membership and also to reach the thousands of Mexican refugees from the war-stricken land, made a greater demand than ever on the time and energies of the few scattered workers.

The Texas-Mexican Industrial Institute. Dr. J. W. Skinner, President, has 669 acres of land, partly in cultivation. The six small buildings, costing about \$7,700, are inadequate to meet the growing needs of the work. The school owns a good-sized dairy herd, which will be an important item of profit in the future. The Board is handicapped by the lack of money, both for the support of the school and for its better

equipment. A dormitory that will cost at least \$10,000 is imperatively needed.

That the Mexicans in the United States are, for the most part, a floating population makes the task of evangelization more difficult and more onerous. While the scattering of our members is sowing the seed in ever widening fields, we have not the men to enter and gather the harvest, or to minister to the scattered flocks.

Indians.—No work ever undertaken by our Church has been fruitful of more substantial results in the way of Christian character than that of Indian Presbytery. It now consists of 12 ministers and 23 churches. Reverends Lloyd and Gibbons are our veteran missionaries; Rev. R. M. Firebaugh is a recent volunteer who has already won the hearts of the Indians. Rev. E. Hotchkin, the Pastor Evangelist, is the third generation of Indian missionaries. A manse has recently been built, the first in the history of the Presbytery.

As far as possible every church in the Presbytery has had regular appointments. New fields have been reached, several churches organized, and good church buildings are to be erected soon at Bromide and Bokchito. Evangelistic meetings have been held in a number of places, and much good has been accomplished. The pastor evangelist has visited various school districts, but in some of the school districts there has been no preaching for years. He also visited old Goodland, and 14 students made profession and united with the Church.

Italians in Kansas City, Mo.—The Italian Mission is located in the midst of a population of 6,000 Italians. Many licensed saloons are located in this section, which contains also the segregated vice district. As the result of mission effort by the Central Presbyterian church about 60 have been added to the roll of that church, and a splendid plant erected, valued at \$16,000. Rev. Thomas de Pamphilis is in charge of the Mission and is doing magnificent work.

In addition to its preaching services and Sabbath School work, it has institutional features involving kindergarten, sewing school, domestic science, English classes, boys' and girls' clubs.

Louisiana.—Louisiana offers the largest single field for operation among foreigners in our entire Church. The French-speaking people number perhaps 400,000. These are natives, practically all being descendants of the early settlers in the "Evangeline Country." There are about 50,000 Italians, some 10,000 Spanish-speaking people, 1,000 or more Syrians, and a large colony of Hungarians. The needs of these various peoples are being met to some extent by the Presbytery of New Orleans.

Reverends M. R. Paradis, W. H. Leith, Nelson Blackburn, and, until changes in their work, Pierre Danis and P. Ph. Briol, have ministered to the French people. Among the Italians, Rev. C. Russo and Rev. E. M. Luxardo, and among the Hungarians Rev. A. Csontos are at work. Among the Syrian population a quiet work is prosecuted by some members of the First Presbyterian church, while Dr. Theo. F. Hahn, pastor of the Second German church, does some work in Spanish. The Presbytery conducts a faithful work among the Chinese, Miss Anna W. Creevy being in charge of it.

The Executive Committee in Atlanta makes a substantial appropriation to the work in Louisiana.

Birmingham, Ala.—The work of the Assembly's Committee of Home Missions among the Foreigners in North Alabama Presbytery has made steady progress.

Ensley Work.—Here we have a comfortable chapel built and partly paid for. Rev. Angelo Mastrotto, a Waldensian, preaches to the people, visits among the people and conducts night school for young men. The Italians in this district are a shifting population, but this is not altogether discouraging, as we hope many are saved when they go. The Sunday School enrollment varies from 30 to 60. The Romanists do all they can to break up our mission here.

Miss Flora L. Dubose has an English day school, which is really a Bible school. She has an enrollment of 20. They can read very well in the English Bible, study the child's catechism, are truthful, honest, faithful, and are learning day by day to love Jesus. Miss Dubose also teaches a sewing class, which is well attended, and visits in the homes of the people. The kindergarten is taught by Mrs. M. Hood, whose salary is paid by the Birmingham Woman's Missionary Union. Five different nationalities are represented by the 70 children enrolled. The night school for English at Ensley is taught by Miss Agnes Averyt. She has 20 enrolled, among the best class of foreigners, who attend regularly. At their own suggestion they have signed the temperance pledge, and many have been rescued by this feature of the work.

The Mission near Steel Mill is taught by Mrs. W. H. Williams. There are 40 in the Sabbath School, and 23 to 30 in the day schools. Mrs. Williams has visited many families. Here are Poles, Danes, Italians, Bohemians, Bulgarians, Slavs, looking to us alone for Christ. The seed is faithfully spread.

At Pratt City Work.—Miss Margaret Cumming is missionary. There are 35 in the Sunday School and 25 in the day school. The catechism is drilled into these children.

It is said that there are 41 different nationalities in this great mission field.

Tampa, Fla.—The Cuban Mission, begun several years ago with Rev. P. H. Hensley, Jr., as missionary, is an effort to meet the spiritual needs of the 20,000 Cubans of Ybor City. The resignation of Rev. P. H. Hensley was accepted with great regret, but we acquiesced owing to his desire to engage in city mission work. Rev. E. N. Somellán, a native Cuban, has taken charge, and seems admirably fitted for the work among the 20,000 Cubans of Ybor City.

The Executive Committee of Home Missions has purchased a lot at a cost of \$2,000, and permanent buildings will be erected as soon as funds can be secured.

Hungarians.—Rev. John Ujlaky is employed as missionary among the foreigners and Hungarians in the mining region of Virginia. He preaches regularly at Roda, Biglord, Tom's Creek, Inman, Dorchester, Arnold, Vidernier and wherever else opportunity offers. He has succeeded in organizing and building at several places.

Bohemians and Slovaks.—The Mission near Petersburg, Va., is in charge of Rev. J. A. Kohout, a thoroughly evangelical and consecrated man. The congregation, with the assistance of a member of the Tabb Street church, Petersburg, has erected a beautiful brick church, the labor being contributed by the people. New work has been opened near Richmond, and investigation has brought to light other colonies in adjoining counties needing the ministrations of the Church.

Waldensians.—Under our fostering care, two colonies of this ancient church, which "was never reformed, because never deformed," have organized and built houses of worship. At Valdese, N. C., they have built a handsome stone structure, and have recently secured a native pastor. At Wolf Ridge, near Gainesville, Texas, the services are conducted in English, and Rev. John V. McCall ministers to their spiritual needs.

Germans.—In addition to the two German churches in New Orleans, now entirely self-supporting and themselves a substantial factor in carrying on mission work, we have a German colony in Georgia, transferred to Athens Presbytery from the Lutherans, which we assisted in erecting a suitable house of worship.

Among these strangers and foreigners in our midst God is opening to our Church "a great door and effectual."

MISSION SCHOOLS.

The account given of our schools in the Department of Mountain Work, Colored Evangelization and Foreign-Speaking Peo-

ple, is another illustration of the unavoidable overlapping of the various departments.

Among Colored People, besides Stillman Institute and Louisville, Ky., we have the parochial school known as Ferguson-Williams, at Abbeville, S. C., and smaller schools at Florence, S. C., Selma, Ala., Texarkana, Tex., and elsewhere, each taught ordinarily by the pastor.

The two schools for Indians might just as easily have been given under Indian Work.

Goodland School, near Hugo, Okla., is no longer under our jurisdiction. It is in every sense Presbyterian, but not Presbyterian. The Board of Trustees are all Presbyterians, the same men once officially appointed are now self-perpetuating. For many years it had been a church school in one sense. Rev. Silas Bacon, its founder, being a member of the Choctaw Legislature, secured the promise of \$10,000 from funds belonging to that Tribe, and Congress readily agreed to the appropriation; but inasmuch as our Church could not accept assistance from the Government, and as, on the other hand, the Church could not furnish the funds needed, we consented to a separation, in order that this Indian School might be properly equipped for educating its Indian children.

This Institution still needs assistance, and while our Committee cannot make a direct appropriation, we commend it most cordially to the private benefactions of Christian people.

The Oklahoma Presbyterian College for Girls, formerly Durant College.—This Institution has been rebuilt, enlarged, and renamed to correspond with its new mission.

The campus of 30 acres in the suburbs of Durant was a gift which cost its donors \$27,000. Upon this commanding site was erected a magnificent building at a cost of \$75,000; but upon which rested at its completion a crushing debt of nearly \$40,000. For the past 3 years the College has been operated in the face of impending disaster.

While the critical financial situation has been relieved, the necessities have not yet been met. The need of a new dormitory is imperative; 125 young women cannot be cared for in a building which also serves as chapel and classrooms. A frame building has been secured in the vicinity, but even that is insufficient.

Thus in every direction we turn, and in every phase of the work there confronts the Executive Committee of Home Missions the need of an equipment for the proper conduct of the work assigned us by the General Assembly.

THE RURAL CHURCH.

In the sphere of Home Missions there is no lack of perplexing problems. The most distressing situation now embarrassing Home Mission agencies and the whole Church grows out of the prevailing tendency of the rural church towards disintegration. The scattering of the population to new centres, the movement toward cities, the lack of educational facilities, the prevalence of absentee pastors who decline to live among their people, the lack of good roads in some sections, and the coming of the automobile in others, etc., all conspire to sap the life of the country congregation. Will the Church be forced to admit a new order of men in the ministry, trained in the English Bible, whose thorough consecration and earnest Christian experience shall be accepted in lieu of classical and theological education, who will be content to serve the country church? Will these churches themselves be content with such a ministry? Is not the situation sufficiently serious to awaken the prayer and thought of the Church?

MEN AND MEANS.

Equally embarrassing is the question of men for our Home Mission fields and the funds to sustain them, owing to the increased cost of living. Ten years ago, with fewer openings, the salaries of home missionaries averaged at the highest \$800. Now we can scarcely secure men, and they can hardly live on \$1,200. Individual support has been attempted, but results have been meagre. Such support lacks the romantic element which appeals to the average church, and frequently the missionary accepts a call elsewhere which causes the church pledging his support to lose interest and cancel its pledge.

A hopeful feature is a tendency during recent years to volunteer for life service in Home Mission Work. During the past year four splendid men have so "volunteered." If the Spirit of God begins to move our best young men in this direction, forecasting an awakening of the Church to its past neglect of Home Missions, an accompanying sign will doubtless speedily manifest itself in an increased support of this vitally essential Cause.

EQUIPMENT NEEDS.

The struggle for existence consumes our entire fund. It has been well-nigh impos-

sible to secure a dollar over running expenses to erect suitable buildings and furnish needed equipment. The Church cannot expect the best results so long as it "allure compels its missionaries to attempt to better worlds and lead the way" in old dilapidated rented buildings. Some of these buildings would shame our people if they could visit our Missions. Would it be presumptuous in your Home Mission Committee to ask the Church to give a modest equipment for just two places this year?

HOME MISSION WEEK.

The organization of the Home Mission Council representing more than 30 Missionary Boards and Agencies has been instrumental in unifying the forces of the Evangelical Churches in the effort to make "Our Country, God's Country."

The observance of Home Mission Week in November, at the suggestion of the Council, has awakened interest throughout the Continent in the Christianization of America. The enthusiasm with which our Church entered into this campaign of education has been exceedingly gratifying. If in the observance of Home Mission Week next November, pastors will but permit voluntary offerings, the people would gladly and easily furnish the means for the equipment of some of our most promising Missions.

CO-OPERATION.

The Executive Committee of Home Missions has joined most heartily with the other Executive Committees in every effort to show the unity of the work of the whole Church. We have joined cordially in the support of the Woman's Auxiliary under the competent management of Mrs. W. C. Winsborough, and we united cheerfully also with the other Executive Agencies and the Laymen in supporting the Campaign of Evangelism and Stewardship, in the effort to push the "Every Member Canvass," and wish to bear testimony to the good work of Dr. J. P. McCallie, Secretary.

The following table will give a comprehensive idea of our work:

ESTIMATED NEEDS.

We exhibit a conservative estimate of the actual needs of our work, which has also been submitted for the consideration of the Permanent Committee of Systematic Beneficence.

SUMMARY OF STATISTICS.

Classification	Missionaries	Churches and Stations	Expenditures
Texas	89	199	
Oklahoma	20	44	\$ 35,335 00
Mountains	114	89	38,425 00
Colored evangelization.....	48	77	18,588 00
Foreign-speaking	45	55	18,234 00
Indians	33	25	3,881 00
Weak presbyteries.....	50	127	10,564 00
Special evangelists and volunteers.....	28	...	4,605 00
Prison evangelist.....	1	...	1,289 00
Wives of missionaries (estimated).....	200
Church erection.....	...	17	3,953 00
Miscellaneous	18,000 00
Expenses	15,573 00
Totals.....	628	633	\$234 582 00

FOREIGNERS IN VIRGINIA.

MANY Foreigners, mostly Bohemians and Slovaks, within recent years have come to Prince George and adjoining counties in Virginia, to whom our Church is endeavoring to minister. Most of these people are settled permanently, owning small farms, and as they generally have large families, the need of Christian effort among them is both urgent and promising. Nor should the work of the Lord tarry, for upon it depends the future character, socially and religiously, of that fertile region.

For the Roman Catholic element, that Church has established a Mission, built a church, and has a priest in charge. A considerable number call themselves Freethinkers, being members of the National Freethinkers Society, with headquarters at Chicago. This class may well give cause for much anxiety.

The Tabb Street Church of Petersburg, Va., has shown by its acts its vital interest in the strangers in their midst. In that field Rev. J. A. Kohout now labors. The pastor of Tabb Street Church, Rev. Chas. R. Stribling, writes:

"The Presbytery allowed our church to spend its assessment for Presbyterian Home Missions on the building for the Bohemians

in Prince George county. One member of this congregation made its erection possible. The synod of Virginia, gave \$600. The church, costing \$2034.69, was built, painted, and furnished without a dollar of debt, or a public appeal for money. The Bohemians, who are not blessed with much ready money, gave timber and labor.

"On the day of the dedication, the building was packed with Bohemians—probably not a dozen Americans in the congregation. The former pastor, Rev. Frank Uherka, who had worked here most acceptably, was present and acted as interpreter. He is now working at Jessup, Pa. Their present pastor, Rev. J. A. Kohout, whom I admire and love, gives much of his time to his own people, and for this receives little or no remuneration. The Presbytery and the Assembly's Committees jointly employ him to work in Prince George County, and at mission points near Richmond. If you could have seen the tear-stained faces, the earnest tense expression on their countenances, as the congregation listened to the rugged eloquence of one of their elders, your soul would have been moved as mine was.

"As I made my way down the crowded aisle, my hand was grasped by young and old, as they expressed their thanks for what the Presbyterian Church had done for them. Up to that time I had imagined that they were unappreciative, and disposed to demand as their right the assistance of their American brethren. I believe I did them an injustice! What we need is a Bohemian evangelist for his whole time in our Presbytery. For the privilege of a part in this work I will thank my Lord as long as I live. We have difficulties, dissensions and national prejudices to contend with, but there is much to be grateful for.



The Bohemian Presbyterian Church, Near Petersburg, Va.

"I am enclosing Brother Kohout's letter. His rugged eloquence will touch your heart I know."

"In our neighborhood here in Henrico County there are at least fifty families, mostly Slovaks and Bohemians, of various religious beliefs. New families are following right along, and it is probable that before long there will be a large settlement of these people in the neighborhood of Richmond.

In New Kent County, there are at least eight families, with whom I keep in touch by visiting and preaching. Some of them come a long distance to our meetings. I have also been invited to Hanover County, where there is a large settlement of Bohemians, and to Greenville around Emporia, where there are over forty families of Slovaks.

"My countrymen are also in Chesterfield county. The most thickly populated coun-

ties are Prince George and Dinwiddie, where many Bohemians and Slovaks are everywhere to be found, in some localities comprising two-thirds of the population.

"I have also heard of other Bohemian-Slovak settlers in Sussex and Surry counties, and in the neighborhood of Lynchburg and Danville.

"There are likely many of my countrymen scattered in various other counties of Virginia, but the above settlements give us an idea that there are many in this State, and it surely is a matter of great importance that these people be reached with the Gospel, and not left to drift away as many of them did in some of the Northern States, and afterwards became Freethinkers or infidels, because they were not reached in proper time by the Gospel of Jesus Christ.

"Only as Christians will they really be useful and good citizens, and an honor to this grand old State of Virginia."

THE OPPORTUNITY OF THE CENTURY.

HON. ROBERT WATCHORN,

Former Commissioner of Immigration of the Port of New York.

THE last century in the United States was noted for the generous attitude all religious denominations manifested toward the Foreign Mission movement. Every Christian denomination maintained its Foreign missionary forces, and supported them so splendidly that in the aggregate the sums of money raised for that purpose were so great as to well-nigh test all of one's ordinary credulity in trying to comprehend them.

This century is destined to be noted, without impairment to its Foreign Mission support, for doing even a greater service in the missionary sense in the Home Mission field.

Until the fourth quarter of the last century was reached, immigration to the United States was comparatively limited, and almost exclusively of that element that blends naturally and readily into the missionary spirit which is so obvious and so potent in the United States. But during the last decade of the nineteenth century, the tide of immigration had swollen beyond all previous bounds, and the stream consisted of entirely different elements than those which constituted the immigration theretofore. If a circle extending five hundred miles from rim to rim were drawn, with Paris as its center, it would include the entire area from which our immigration was drawn during the greater part of the nineteenth century. If a like circle were drawn now over the face of Europe whence comes our present immigration, Constantinople would be the center, and not Paris. Even a casual knowledge of geography is all the average observer requires to be made fully

aware of the tremendous opportunity which the tide of immigration now offers to all ranks and conditions of missionary workers.

It is not too much to say that a proper attitude maintained by missionary societies toward this new element which has been poured into our national life will, before the twentieth century has passed its first quarter mark, have produced such a transformation in the lives, habits, hopes, aspirations and assurances of these people as to mark one of the most important epochs in history.



“The Man at the Gate”—That is the term by which the former Commissioner of Immigration at Ellis Island, Mr. Robert Watchorn, came to be known, and one may safely place full emphasis on all that the term means in its highest conception. Firm to carry out the law, clear to see and just

to judge, yet understandingly sympathetic with all that concerns the immigrant's welfare—such is the man to whom are due many reforms in facili-

tating and making less trying the passage of the incoming strangers through our national gates.

We should make America Christian if there were no foreign lands to be converted. We should make the foreign lands Christian if there were nobody to be converted in America.

It is not necessary to offer either foreign or home missions as an apology for the other.—*Our Home Field.*

CAN YOU TELL?

Your answers to some of these questions will show how carefully you have read the Annual Report.

1.—What college has been operated for three years in the face of impending disaster?

2.—Who listened with tear-stained faces and tense expression to the preaching of the Gospel in their own language?

3.—Name two distinctive features of our colored work.

4.—How did the German Reformed and the Dutch Reformed Churches decide to co-operate with the colored work of the Southern Presbyterian Church?

5.—What busy pastor, by giving some time to special evangelistic work, has been used of God to the saving of 277 souls in one year?

6.—Who, having a steady job and a little home of his own, said, "I am rich?"

7.—How does the "Moore Fund" exemplify the first clause of Prov. 11:24?

8.—What did a certain Home missionary, separated often from home and family and tried by poverty, report as a cause for gladness?

9.—What is the purpose of the proposed new Mountain Synod?

10.—Why is this a time of special need and opportunity in the Texas-Mexican work?

11.—Of what is Constantinople the present center?

12.—What Foreign Mission is located in a section which contains most of the saloons and the segregated vice district?

13.—Who is the third generation of Indian missionary?

FROM MANY ANGLES.

SECULAR AND RELIGIOUS.

IMMIGRATION INCREASES; ITALY IS SENDING MOST.

(Recent Press Dispatch.)

Washington, Nov. 3, 1913.—Figures indicate that immigration to the United States is increasing. Statistics by the Bureau of Immigration today shows the total number of immigrant aliens admitted for August was 126,180, compared with 82,377 for the same month last year, or an increase of 43,804. Of the total number 84,623 were males and 41,557 females. Italy was the largest contributor, sending 31,762 aliens.

During August 2,479 persons were debarred for various causes.

In Tampa, Spanish children may ride the full length of two car lines in the city and never hear a word of English, and may do a morning's shopping in West Tampa or Ybor City without having to use the English tongue.

✱ ✱ ✱

THE SCATTERED NATION.

In treating "The Orderly Jew," as its title Leslie's Weekly says: "In every country of the world in which they reside, the Jews are among the most orderly elements



of the populace. About 1,800,000 of the 11,000,000 Jews of the world reside in the United States. In proportion to numbers, they are one of the most valuable components of our population. Russia, with 5,000,000, and Austria-Hungary, with 2,000,000, are the only countries that lead the United States in the number of their Jewish people. More than half the entire number in this country reside in New York City. In this one municipality there are more Jews than are in any other four cities in the world. Many time more Jews are in New York than were in Jerusalem at its most populous stage. More are in New York than were ever in the whole of Palestine. Every fifth person met on the streets of New York belongs to the Jewish race."



A DETAINED IMMIGRANT.

Katie landed in this country with fifty cents and her sister's address in Boston. The sister was written to and replied promising to find Katie a "place" and to send her money for a railroad ticket out of "next week's wages."

"How did you expect to get to your sister with so little money?" she was asked.

"O," she replied ingenuously, "I thought I'd go up the road and knock at the first door, and ask the folks to let me stay until I could find Norah."



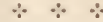
IRISH COMING OVER TO U. S. IN LARGE NUMBERS; 37,073 LANDED IN 1913.

New York, Feb. 13.—The number of immigrants from Ireland landed at this port in 1913 was 37,073, equal to one-half the population of Alaska, an increase of more than 3,000 over the preceding year, according to the report of Michael F. McDermott, president of the Irish Emigrant society. Of this number, more than 11,000 elected to remain in this state, while 6,600 went to live in Massachusetts.



A pastor in Hungary, when asked what effect the returned emigrant had upon his parish, said: "A good effect. He is a new

man. He carries himself differently, commands the respect of his fellows, treats his wife better and keeps the windows of his house open. They are having a marked effect on the business, industrial and social life of the villages to which they have returned. Many who came to this country as unskilled laborers have returned as efficient workmen.



"AN AMERICAN-MADE."

I must tell how I found out that I was made and finished at last—as an American. It was when I went back to see my mother in my old childhood home. At Elsinore I fell ill of a fever, and lay many weeks in the house of a friend upon the shore of the beautiful bay.

One day when the fever had left me they rolled my bed into a room overlooking the sea. The sunlight danced upon the waves, and the distant mountains of Sweden were blue against the horizon. Ships passed under full sail up and down the beautiful waterway. But the sunshine and the beautiful day bore no message to me. I was moody, sick, discouraged, and sore.

I hardly knew myself, until all at once there sailed past, close inshore, a ship flying at the top the flag of freedom, blown out in the breeze till every star shone bright and clear. That moment I knew! Gone were illness and gloom! Forgotten weakness, suffering, and the cautions of doctor and nurse! I sat up in bed and shouted and laughed and cried by turns,



waving my handkerchief to the flag out there. They thought I had lost my head, but I told them "No." I had found it, and my heart too at last.

I knew that it was my flag, that I had become an American indeed, and I thanked God and, like the man sick of the palsy, arose from my bed and went home healed.



Coming to Stay

—Jacob Riis, in "The Making of an American."

✦ ✦ ✦

FROM A NORTHERN PUBLICATION.

As a mere hint of the immigrant work in the Southland, there are in Atlanta alone over 700 Greeks, about 150 Syrians, nearly a 100 Chinese, and a medley of Italians, Spaniards, Germans, Swedes, Turks, Syrians, and Jews of every nation.

The bulletin of the Immigration Bureau for the last year shows a decided increase in immigration to the Southwest. Already there are a million foreigners in this territory; in Louisiana, 240,000 French and 60,000 Italians; in Arkansas, over 30,000 of varying nationalities; in Oklahoma, 100,000 Indians and 25,000 aliens; in Texas, 100,000 Bohemians, 300,000 Germans, 400,000 Mexicans, 60,000 Scandinavians, and many others of differing countries.

Surely saving the foreigner means largely saving the South and Southwest!

HOME MISSION PROGRAM FOR MAY.

Foreign-Speaking People—The Immigrant.

ARRANGED BY MRS. L. M. BEEBE,

SECRETARY, ASSEMBLY'S HOME MISSIONS, UPPER MISSOURI PRESBYTERIAL,

EXCELSIOR SPRINGS, Mo.

Prayer—Of thanksgiving for the wonderful opportunity to help Christianize the whole world; for patience and wisdom in doing our God-appointed work.

Hymn—What a Friend we Have in Jesus.

Hymn—Come, Thou Almighty King.

Scripture Reading—Isaiah 55, 1-5; Mal. 1, 11

The First Immigrants—Who were they?

The Immigrants Domiciled—Home life; Education; Civil and Religious Liberty.

Reading—"What Makes a Nation Great?"

The New Immigrants—Their Spirit, What do they bring?

Map Talk—The Incoming Millions;

Where found in the South?

What is being done for them?

Results of Home Mission Work.

Very brief resume of other work of the Assembly's Committee during the past year with statement of the share our Society has had in its operation.

Hymn—Bringing in the Sheaves.

Sentence Prayers—That these Strangers, as they read our lives, may better understand God's love; and may be won for Christ.

Consult:

A recent Encyclopaedia, current magazine and newspaper articles.

THE MISSIONARY SURVEY, Church Calendar of Prayer, At our Own Door, Morris, 50c; Immigrant Forces, Shriver, 50c; The Immigrant Tide, Steiner, \$1.50; The New America, Barnes, 50c; The Promised Land, Antin, \$1.75; The Immigrant, Haskin, \$1.25; see Home Mission book list of the Presbyterian Committee of Publication, Richmond, Va.

Annual Report, Leaflets and Catalogue of the Assembly's Committee, free; Concerning the Foreigner, Mrs. Cobbs, 10c; Home Missions in Verse, 10c; charts, 5c each; The Executive Committee of Home Missions, Atlanta, Ga.

The above is Program No. 6 (to which the Brief Resume has been added) of a series of 8 Suggestive Home Mission Programs, prepared by Mrs. Beebe. These may be obtained from the Executive Committee of Home Missions, 1422 Hurt Bldg., Atlanta, Ga., or from

Mrs. W. C. Winsborough, Superintendent, Woman's Auxiliary, 4214 West Prospect Place, Kansas City, Mo.



Immigration Rush Begins Early.—Because of the Bill now before Congress, which, if passed, will impose more stringent tests on immigrants, the spring rush at Ellis Island has set in earlier than usual this year. The picture shows a crowd of would-be Americans in the steerage of a trans-Atlantic liner just docked in New York.

“SCUM O’ THE EARTH.”

ROBERT HAVEN SCHIAFFLER.

I.

At the gate of the West I stand,
 On the isle where the nations throng,
 We call them “scum o’ the erath”;
 Stay, are we doing you wrong,
 Young fellow from Socrates’ land?—
 You, like a Hermes so lissome and strong,
 Fresh from the master Praxiteles’ hand?
 So you’re of Spartan birth?
 Descended, perhaps, from one of the band—
 Deathless in story and song—
 Who combed their long hair at Thermopylae’s
 pass?
 Ah, I forgot the straits, alas!
 More tragic than theirs, more compassion-
 worth,
 That have doomed you to march in our “im-
 migrant class”
 Where you’re nothing but “scum o’ the earth”.

II.

You Pole with the child on your knee,
 What dower bring you to the land of the free?
 Hark! does she croon
 That sad little tune
 That Chopin once found on his Polish lea
 And mounted in gold for you and for me?
 How a ragged young fiddler answers,
 In wild Czech melody,
 That Dvorak took whole from the dancers.
 And the heavy faces bloom
 In the wonderful Slavik way;
 The little, dull eyes, the brows a-gloom,
 Suddenly dawn like the day.
 While watching these folks and their mys-
 tery,
 I forget that they’re nothing worth;
 That Bohemians, Slovaks, Croatians,
 And men of all Slavik nations
 Are “polacks”—and “scum o’ the earth.”

III.

Genoese boy of the level brow,
Lad of the lustrous, dreamy eyes,
A-stare at Manhattan's pinnacles now,
In the first sweet shock of a hushed surprise:
Within your far-rapt seer's eyes
I catch the glow of the wild surprise
That played on the Santa Maria's prow
In that still, gray dawn.
Four centuries gone,
When a world from the wave began to rise.
Oh, its hard to foretell what high emprise
Is the goal that gleams
When Italy's dreams
Spread wings and sweep into the skies.
Caesar dreamed him a world ruled well;
Dante dreamed Heaven out of Hell;
Angelo brought us there to dwell;
And you, are you of a different birth?—
You're only a "dago"—and "scum o' the
earth".

IV.

Stay, are we doing you wrong,
Calling you "scum o' the earth",
Man of the sorrow-bowed head,
Of the features tender yet strong—
Man of the eyes full of wisdom and mystery
Mingled with patience and dread?
Have I not known you in history?
Sorrow-bowed head?
Were you the poet-king, worth
Treasures of Ophir unpriced?
Were you the prophet, perchance, whose art
Foretold how the rabble would mock
That Shepherd of spirits, ere long,

Who should carry the lambs on His heart
And tenderly feed His flock?
Man-lift that sorry-bowed head—
Lo! 'tis the face of the Christ!
The vision dies at its birth,
You're merely a butt for our mirth.
You're a "sheeny"—and therefore despised
And rejected as "scum o' the earth".

V.

Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers and more than our peers.
"Rabble and refuse" we name them,
And "scum o' the earth" to shame them.
Mercy for us of the few young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who dare despise
Men in whose loins our Homer lies;
Mothers of men who shall bring to us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West.
Newcomers all from the Eastern seas,
Help us incarnate dreams like these
Forget and forgive that we did you wrong,
Help us to father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth.



SOWING TARES.

IN A RECENT letter to the Editor, Rev. J. F. Lloyd of Haskell, Tex., made the following statement, which should arouse our Church to the necessity of more extensive and intensive effort to spread the pure Gospel throughout our vast Western section:

"Week before last I heard a disciple of Pastor Russell deliver two lectures setting forth his doctrine; and he distributed much literature. All last week a "Modern Israelite," a socialist, lectured on our streets, in the bitterest terms condemning all churches and all ministers of the Gospel. This week we have Mormon elders distributing their literature in every home.

"We need to have our doctrines brought before the masses in some simple way, that they may be understood by people who do not attend our services. I am glad, therefore, that our General Assembly directed the publication of the Brief Statement of our Faith. The non-church going element is hearing more to embitter them against the Gospel than they are hearing to bring them to Christ.

"Texas is already a great Home Mission field, but it will be greater when the Panama Canal is completed, and we ought to be on the ground ready to meet the conditions."



The First Train Into a New Town.

TREASURER'S REPORT OF HOME MISSIONS, MARCH, 1914.

Total receipts for March, 1914.....\$ 37,214 96

RECEIPTS.

From churches.....	\$ 86,607 82
" Sabbath schools.....	5,440 36
" Missionary societies.....	11,506 44
" Individuals.....	27,303 10
" Legacies.....	5,831 43
" Board of Domestic Missions.....	800 00
" Special Evangelistic Fund.....	4,603 60
" Soul Winners' Society.....	14,412 90
" Interest.....	3,786 35
" Literature.....	150 30
" Church Erection Loans.....	4,013 03
" Lewis Memorial Fund.....	1,000 00
" Semi-Centennial contributions.....	3,215 53

\$168,670 86



Branch Department at
Texarkana,

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

SECRETARIES OF YOUNG PEOPLE'S WORK—ATTENTION.

In the Virginia Synodical the new Secretary of Young People's Work, Miss Pauline Grant, of Richmond, appointed in October, 1913, decided to get from each of her eleven Presbyterian Secretaries a suggestion for methods of work, which suggestion might be passed on to all the others. She met with a most hearty response and the suggestions were so good we have asked her to allow their use in **THE SURVEY**. This permission having been granted, we give below

was able to awaken a new interest. Personal touch with Leaders and Societies is absolutely necessary.

ELIZABETH WILSON,
Y. P. Secretary.

GREENBRIER.

We are sorry not to have any news from Greenbrier, but feel sure that our Secretary is hard at work and just could not find the time for another letter.

KANAWHA.

In cases where I have not been familiar with the name of the Leaders or whether there was a Young People's Society in that Church, I have written to the Ministers, asking to be put in touch with someone interested in the work. It is impossible for me to visit these fields in person. I can only keep in touch through correspondence.

FRANCIS ADAMS,
Y. P. Secretary.

LEXINGTON.

I try to make the most of the Presbyterian meetings—not only in conference with the Leaders of Young People's Societies—but also in laying it on the hearts of the women present that they are responsible for getting their young people organized. I have offered a banner to the Mission band most nearly attaining the "Standard of Excellence."

ELIZABETH DENHAM,
Y. P. Secretary.

MONTGOMERY.

I have simply written letters upon letters urging the importance of mission work being studied and done by the young people. There are not so very many churches in our Presbyterian where it is practical to have

"NEWS ITEMS"

FROM

PRESBYTERIAL YOUNG PEOPLE'S SECRETARIES
OF
VIRGINIA SYNODICAL.

ABINGDON.

I have written letters to forty-seven (47) Pastors and Superintendents of Sabbath Schools—asking that they find out the number of pupils in the habit of morning prayer; number engaged in mission study; and urging them to form prayer bands and mission study bands for pupils of different ages—and mission story telling classes for the little ones.

EAST HANOVER.

Through a personal letter or visit from the Secretary, every society in East Hanover has been reached. An earnest effort has been made to enlist *all* of the young people of our Presbytery in Daily Bible Study and Prayer. The Secretary, by visiting one Society which had dropped out of the Union,

societies. So many are weak, and in the country, and few young people.

Mrs. J. H. CARLISLE,
Y. P. Secretary.

NORFOLK.

My plan is to write personal letters to Young People's Secretaries rather than circular ones. To visit all Young People's Organizations when possible. I have visited eight societies since Christmas—outside of my own church—and find that the "Personal Touch" and visit count in increased interest and earnest work.

Mrs. CHAS. FRIEND,
Y. P. Secretary.

POTOMAC.

At every Executive Committee meeting, I have urged upon the people the responsibility of bringing up the children to love missions. Wherever possible, I have seen persons for Leaders, and written to them urging them to start societies in their churches, sending literature and suggestions when this could be done.

BERTHA E. ENDERLE,
Y. P. Secretary.

ROANOKE.

I have tried the old methods—writing to the Leaders and possible Leaders. This has proved a failure. This year I want to offer for the best report sent in, some of the Mission Object Lessons (advertised in New Era in Foreign Missions, at Nashville) as a reward—to remain in the possession of the so-

cety gaining it, and then starting a curio collection—to be added to from year to year.

BETTIE WATT GROVER,
Y. P. Secretary.

WEST HANOVER.

I am enclosing you a copy of a letter that I sent out to each of the thirty-eight (38) churches that have no young people's societies. From these I got only eight replies. Six saying that there were not more than one or two children in the congregation, and the other two—no Leaders available. Some of the societies already organized, write for ideas how to make money. I would like to have some suggestions from other Secretaries.

Mrs. W. J. BUCHANAN,
Y. P. Secretary.

WINCHESTER.

So far, I have only been able to write to the Ministers and Leaders of Young People's Societies in regard to the work, but feel encouraged, for I do not think it will be so very long before other societies are organized.

GENEVIEVE KEARFOOT,
Y. P. Secretary.

EDITOR'S NOTE:—Can not the Secretaries of Young People's Work on other Synodicals give us the benefit of some of the good things they are doing along this line. This Section of the Survey will be glad to publish such items. Send them in.

SOME BOOKS WORTH SEEING.

FOR years, Sunday School workers for the 'teen age have demanded a practical Reference Book which would meet their need for information about the possibilities and dangers, and the plans and methods of work in this department of the Sunday School. At last this demand has been met by the publication of "The Sunday School and the 'Teens" and "The Boy and the Sunday School," to be followed in the near future by "The Girl and the Sunday School." These books are just full of practical sugges-

tions from men and women who have done and are still doing the actual work in the 'Teen Age Department of Sunday Schools, and should be added at once to the Workers' Library of every Sunday School.

*The Sunday School and the 'Teens—Alexander, \$1.00.

The Boy and the Sunday School—Alexander, \$1.00.

PRESBYTERIAN COMMITTEE OF
PUBLICATION,
Richmond, Va., Texarkana, Ark.-
Tex.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [37]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
*Rev. S. H. Wilds.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).

Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION. [15]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Sucesso.

Miss Ruth See.
Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuas. 1895.

*Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Caubothio.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tungshiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Ellmore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Mr. S. C. Farrow.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.
Kashing. 1895.
Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Hanchou-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwanlanfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Haichow. 1908.

*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Miss M. E. Crag.
Mr. and Mrs. E. R. Sims.

Calbarien. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.
Rev. and Mrs. R. L. Wharton.

Placetus. 1909.

Rev. and Mrs. H. F. Beaty.

Sagua. 1914.

Rev. Orts Y. Gonzales.
Ezequiel Dionisis Torres.

JAPAN MISSION. [36]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya. 1897.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lella G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1880.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1806.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.

Miss Harriet D. Fitch.

Mokpo. 1808.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Beulto, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

*Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

*Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [10]

Brazil.

Mrs. F. V. Rodrigues.
Mrs. R. P. Balrd.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 336.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfou—"Care Southern Presbyterian Mission, Hwaianfou—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hainchow—"Care Southern Presbyterian Mission, Hainchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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